

Baptist Herald

NORTH AMERICAN BAPTIST GENERAL CONFERENCE



March
5
1959

Snow in Yosemite Park

Number 5

■ The Sacrifices
of Christianity

■ The People of
the Cameroons



• The new Lutheran denomination of more than two million members that will be formed by merger of three church bodies will retain the name originally chosen for it—"The American Lutheran Church." An effort to change the name to "The United Evangelical Lutheran Church" was soundly beaten during a two-day meeting of the Joint Union Committee of the group scheduled to unite in 1960.

The Evangelical Lutheran Church, which initiated the proposal, lined up in favor of the change, while the American Lutheran Church and the United Evangelical Lutheran Church stood solidly against it.

On January 1, 1961, The American Lutheran Church will begin to function as a new denomination.

• Mrs. Phyllis Brannen, more than a year ago, caught a vision of adapting the Harold Copping painting of Jesus Christ "The Hope of the World" to Japanese figures and scenery, and the Japanese Sunday School Union encouraged her to undertake it. The painting was completed, and was the focus of interest at the annual Sunday School Rally of Greater Tokyo in March, 1958. Mrs. Brannen took the background from the Shinjuku Gardens in Tokyo; some of the subjects used are children of a Japanese pastor. The idea was to keep out of the picture all foreign concepts, and make the picture more meaningful for Japanese children. At the Sunday School Rally, Mrs. Brannen's picture stood on the platform, completely draped, and was about four by five feet.

—*Evangelical Christian.*

• "Decision," the Billy Graham radio program which is now being produced in Spanish, is being broadcast weekly over some twenty Latin American stations starting the first Sunday in January. The Spanish edition is produced by station "Faro del Caribe" of the Latin American Mission.

A five-minute daily gospel broadcast known as "Christian Meditations" has begun broadcasting on a chain of nine commercial stations covering Argentina and reaching the adjoining countries.

The Pacific Broadcasting Association in Tokyo is producing tapes of 15-minute and 30-minute gospel programs which are made available to missions who desire to sponsor them over a local station. The programs have a combined coverage of 51 of Japan's 88 radio stations. Rev. Akira Hatori is the speaker on the program.

• Laws restricting Sunday sales are constitutional, according to an interpretation of recent United States Supreme Court rulings. The Court has rejected two constitutional appeals from business firms convicted of vio-

lating Ohio's Sunday laws. In rejecting the appeals of Coleman Ullman of Hamilton, O., and William Kidd of Cincinnati, O., the Court settled, as firmly as can be settled in American law, the fact that it is constitutional for the states to enact such laws as they see fit, restricting the right of businesses to operate on Sunday—or any other day of the week. The appeals were made on the basis of church-state separation and that Sabbath legislation denied equal protection of the laws and favored one religious group over another. The Court ruling denied that a Federal question was involved and turned a deaf ear to the arguments of the plaintiffs.

—*Baptist Joint Committee on Public Affairs.*



Baptist Briefs

• **European Representative Named.** Dr. Gordon R. Lahson, professor of homiletics at Berkeley Baptist Divinity School, Berkeley, Calif., has been appointed by the American Baptist Foreign Mission Societies as their representative in Europe. He will succeed Dr. Edwin A. Bell following Dr. Bell's retirement in 1960, but in the meantime will be working in cooperation with Dr. Bell.

• **Paper Marks 100th Anniversary.** *The Canadian Baptist*, official organ of the Baptist Convention of Ontario and Quebec and the Baptist Union of Western Canada, is observing its 100th anniversary of continuous publication under the present name. For the first five years after the newspaper was founded in 1854 by William Winter of Woodstock, Ont., it was known as *The Christian Messenger*. The paper moved to Toronto in 1859 where it has been published since then as *The Canadian Baptist*. Rev. Harold Triner of Toronto is the present editor.

• **School at Cristo, Cuba, Reopens.** The Colegios Internacionales, American Baptist school in Cristo, Cuba, was reopened January 12 after having been closed three months because of fighting in the town during the Cuban revolution. Rev. J. Marion Casanella, principal, said the school has been a shelter for as many as 1,400 homeless persons a night and has been a food distribution center for these refugees. Mr. and Mrs. Casanella and other American Baptist missionaries held daily prayer services at the school throughout this period. The World Relief Committee of the American Bap-

• More than 4,000 people attended the opening rally of the 10th World Congress sponsored by Youth for Christ International in Madras, India in January 1959. President Dr. Ted W. Engstrom was the speaker at the opening service.

Some 2,300 delegates were present with the largest representation being from India, but other delegates attending were from Formosa, Philippines, Lebanon, Great Britain, Japan, Singapore and United States.

Sixteen simultaneous crusades were conducted in the city of Madras as part of the Congress program. From January 10 to 23, 17 other key Indian cities felt the impact of the Congress as teams of the delegates conduct crusades in these various cities.

tist Convention made \$5,000 available for Cuban relief in early January.

• **Retirement for Baptist Missionary?** Dr. William Axling, and 54 years an American Baptist missionary in Japan, does not know the meaning of the word retirement. He supposedly retired in 1944, but continues to make speaking trips across the United States ever since his return. In a recent 30-day period, he filled 40 speaking engagements, talking as much as seven hours in a single day. Though officially retired from mission work, Dr. and Mrs. Axling returned to Japan in 1946. They built themselves a Japanese home in the Tokyo slums and lived among the laboring people, giving them encouragement and help in the difficult post-war years. They returned to the United States in 1955, 54 years after they had first left it for Japan.

• **Baptist Jubilee Advance.** Opening of the Baptist Jubilee Advance was featured on the CBS radio program Church of the Air, January 4. Representatives of the 6 major Baptist bodies of North America who are co-operating in the 5-year evangelistic advance took part. Dr. Thomas B. McDormand, general secretary-treasurer of the Baptist Federation of Canada, and chairman of the joint committee, brought the message. Music was provided by the chorus of Virginia Union University, representing the 2 Negro conventions. Dr. Frank H. Woyke offered the closing prayer. Also on January 4, the CBS television program "Lamp Unto My Feet" featured a half-hour dramatic treatment of the story of Roger Williams, founder of the first Baptist church in America.

Editorial



Stedfastly With Christ

One of the most illuminating verses in Scripture concerning the Lord Jesus Christ prior to his crucifixion is recorded in Luke 9:51. "He stedfastly set his face to go to Jerusalem." These words reveal his obedience to God's will, his complete dedication to the divine work of salvation, and his unhesitating sacrifice for the sins of the world.

During these days we as Christians are being called on to "have the mind of Christ," "take up our cross and follow him," and to learn the blessing of self-denial for the sake of Christ. There is certainly no more enriching preparation for Easter for every Christian than to go straightway and stedfastly with Christ in these days—to look to Jesus with singleness of eye, to watch and pray with him, to be ready to do his will.

The personal disciplining of mind and body was evident in the Apostle Paul until he bore the marks of the Lord Jesus Christ. He fixed his attention on Christ in such an unrelenting way that he wanted, above everything else, to win Christ and his righteousness and therefore press toward the mark of the prize of the high calling of God in Christ Jesus. It was in this connection (Phil. 3) that he spoke of entering into the "fellowship of his suffering" and being "made conformable unto his death." Only those who live in intimate fellowship with Christ and "look full into his wonderful face," as the hymn writer expresses it, can grow up into him in all things and become more like him.

As his disciples, we ought to watch and pray with him. Christ still agonizes over the sins and wrongs of the world. Men still nail him to the cruel cross by their wickedness and indifference. It requires alertness of spirit, dedication to God's work, and unflinching courage to watch and pray with Christ and to feel the burden of the world's spiritual needs upon ourselves. In Hebrews we read of Moses that he was "like one who saw the King Invisible, he never flinched" (Heb. 11:27 Moffatt's translation). We have beheld the King of kings on the Cross of Calvary and our eyes have been opened to see him as our Savior. His love for us and his death on the cross in our behalf demand our hearts, our lives, our all. Never forget that!

The Lord Jesus Christ has always commissioned his disciples in all circumstances and places to go with the Gospel, to go and tell others what they have experienced, to go and witness for him. It is not always easy to discern God's will for ourselves, but it is even more difficult to do his will with dispatch and stedfastly. That is the secret of a victorious life to be in the center of God's will and to be ready at all times to hear and to heed the Master's voice.

The self-denial of the Lenten season is not the inconvenience of doing without a few former luxuries but the placing of ourselves completely at the service of Christ to go where he wants us to go and to do what he expects of us with no thought of personal cost or gain. Only those who learn to go and witness stedfastly with Christ will show forth the power of his resurrection in this Easter season!

March 5, 1959

★

Cover	Don Knight Photo
"Snow in Yosemite Park"	2
March of Events	2
Baptist Briefs	2
Editorial	
"Stedfastly With Christ"	3
"The Sacrifices of Christianity"	
Rev. Bernard Edinger	4
"God's Unchanging Word"	
Billy Graham	5
"The People of the Cameroons"	
Rev. and Mrs. George Henderson	6
"The Wichita Baptist Church of Oregon"	
Mr. Dallas W. Keck	8
"The Church's Bus Ministry"	
Mr. Jakob Klingenberg	9
"I Know God Answers Prayer"	
Mrs. K. Louise Eichler	10
"Why God Called Abram"	
Mr. Martin D. Potratz	11
"The Church Beautiful"	
Mr. Roland Rich	11
"A Light Has Dawned!"	
Rev. David Keiry	12
"From the Professor's Desk"	
Dr. Walter W. Wessel	13
"We, the Women"	
Mrs. Freda Reddig	14
What's Happening	15
THE VOICE OF MY BELOVED	
By Phyllis Speshock	
CHAPTER SIX	16
"Sunday School Lessons"	
Rev. Bruno Schreiber	18
Our Denomination in Action	19
Obituaries	23

★

Bi-weekly Publication of the
NORTH AMERICAN BAPTIST
GENERAL CONFERENCE
7308 Madison St., Forest Park, Illinois
Martin L. Leuschner, D.D., Editor

★

THE BAPTIST HERALD is a publication of the North American Baptist General Conference with headquarters at 7308 Madison St., Forest Park, Illinois. It also maintains an active membership in the Associated Church Press.

SUBSCRIPTION PRICE: \$3.50 a year to any address in the United States or Canada—\$3.00 a year for churches under the Club Plan or Every Family Subscription Plan—\$4.00 a year to foreign countries.

CHANGE OF ADDRESS: Three weeks notice required for change of address. When ordering a change, please furnish an address stencil impression from a recent issue if you can.

ADVERTISING RATES: \$2.00 per inch, single column, 2 1/4 inches wide.

ALL EDITORIAL correspondence is to be addressed to the Rev. Martin L. Leuschner, 7308 Madison St., Forest Park, Illinois.

ALL BUSINESS correspondence is to be addressed to the Roger Williams Press, 3734 Payne Avenue, Cleveland 14, Ohio.

Entered as second-class matter at the post office at Newton, Kansas, under the act of March 3, 1879.

(Printed in U.S.A.)



—Luoma Photo

Christianity is still a costly affair in giving God your life in holy, righteous living!

“NEITHER will I offer — that which doth cost me nothing” (II Samuel 24:24).

As we approach another Easter Sunday, we hear people on every side talking about “giving up something for Lent.” We do not here argue the advisability of the practice, but we deplore the fact that self-denial should thereby be confined to a mere 40-day period. If the sacrifices involved were of some consequence, the practice might be worthwhile, even for the 40 days, but for the most part, these denials involve the inconsequential.

TRUE SACRIFICES

Can you imagine that spiritual giant, Paul, making a fuss over giving up chocolates for Lent? Can you picture John, the author of the Revelation, telling his close friends that he was giving up 10 cent cigars for 40 days? Could one possibly visualize the Lord Jesus surrendering a four o'clock snack as a Lenten sacrifice? Yet it is to this level that many of our present-day professing Christians have sunk in their thinking. I have yet to find one who will earnestly say, “I am going to spend an extra half-hour each day in Bible reading and meditation.” That might bring disastrous results because of the introspection that would result.

Jesus might well have spoken of the Lenten season and modern day man when he related the story of the house that was swept and garnished and then left unoccupied. How many have figuratively “swept and garnished” their lives in a small degree at this season, only to have them occupied by the same and seven other demons after Easter so that the state of that man is worse than at first! Only a warped

The Sacrifices of Christianity

Real Christianity is still a costly affair, involving self-denial, sacrifice and the joy of victory!

By Rev. Bernard Edinger of Gackle, North Dakota

soul could believe that God would be complimented by giving up some little thing of no consequence. David said he would not offer that which cost him nothing, and present-day Christianity would profit by taking his statement to heart.

Let us take for granted for a moment that a certain Lenten sacrifice were in order. Would it be right to indulge again after Easter? Common sense tells us it would be sinful to go back to a thing which is wrong. However, if born-again Christians were to make self-denial a practice, adding only one new triumph each year, the church would mark a spiritual progress seldom known in the past. Instead, we are witnessing the entrance and acceptance of more and more of the practices which in times past have been considered sinful and ungodly.

It is evident that the church of Christ is the poorer for it. The individual life as well as the church that abstains “from every appearance of evil” is the church that is rich in spiritual experience. The life that knows nothing of real sacrifice in denying the body is one which is satisfied with cheap Christianity. There is a doctrine abroad today, coming from the atheistic and morally depraved, that says, in substance, that every desire of the body should be satisfied. This is called self-expression.

SPIRITUAL DISCIPLINE

We see the deadly results of this philosophy in the widespread juvenile delinquency of our day. Child psychologists are once again returning to the teaching that to “spare the rod is to spoil the child.” However, discipline for adults is not keeping pace. The adult world has become so intoxicated with

its new-found freedom of doing those things once considered sinful that it is blinded to the fact that those indulgences are the very stumbling blocks which are tripping up our youth.

More than one young man or woman has laid the blame of his or her downfall at the door of pleasure-seeking parents. Even some churches have succumbed to a degree to this philosophy and are saying by their actions, “If you can't squelch the evil, sponsor it.” Sin is no less sin, though practiced in church parlors under pastoral or parental supervision. The ultimate end is the same.

The root of the matter lies in the vitality of our experience with Christ. If our Christianity is a one-day-a-week affair, then “anything goes.” But if it is a vital, daily walk and talk with our Savior, our daily lives will be a continued interpretation to the world of that fact. A “Readers Digest” article reveals the astounding fact that “nearly three-fourths of the American people do not consciously connect religion with their adult judgments of right and wrong.” Sometimes we pastors are told that we go *too much* by the Bible. We would reply that our accusers do not harmonize their daily lives *enough* with the teaching of the Bible.

A COSTLY FAITH

There was a time when Christianity was a costly religion to embrace. Real Christianity is still a costly affair. Cheap Christianity is not. If self-denial pays dividends on the athletic field, it will do no less in the spiritual realm. The thrill experienced in winning the cup finds its parallel in the joy of victory over sin here and now, and the reward at the end of life's race.

(Continued on page 13)

BAPTIST HERALD

God's Unchanging Word

By Billy Graham
Evangelist of Worldwide
Renown

IN THE confusion and change of man-made ways and institutions, there is the Rock of Ages upon which we can build. God's unchanging Word has through these changing years met man's most fundamental need.

In times of depression man has found it to be a sure word of hope. When discouraged, he has found in it the single note of encouragement. When in deepest sorrow, he has found it his source of abiding comfort. When man has experienced his greatest loss, the Word of God has told him that “godliness with contentment is great gain.” Like the Psalmist we have often cried out, “Unless thy law had been my delights, I should then have perished in mine affliction.”

This Book is far more than man's book. It is God's unchanging Word sent to man, that he may have a chart and compass for his voyage and that he may have a staff upon which to lean in weary hours.

Woodrow Wilson, one of our outstanding Christian presidents, once said, “When you have read the Bible, you will know it is the Word of God, because you will have found it the key to your own heart, your own happiness and your own duty.”

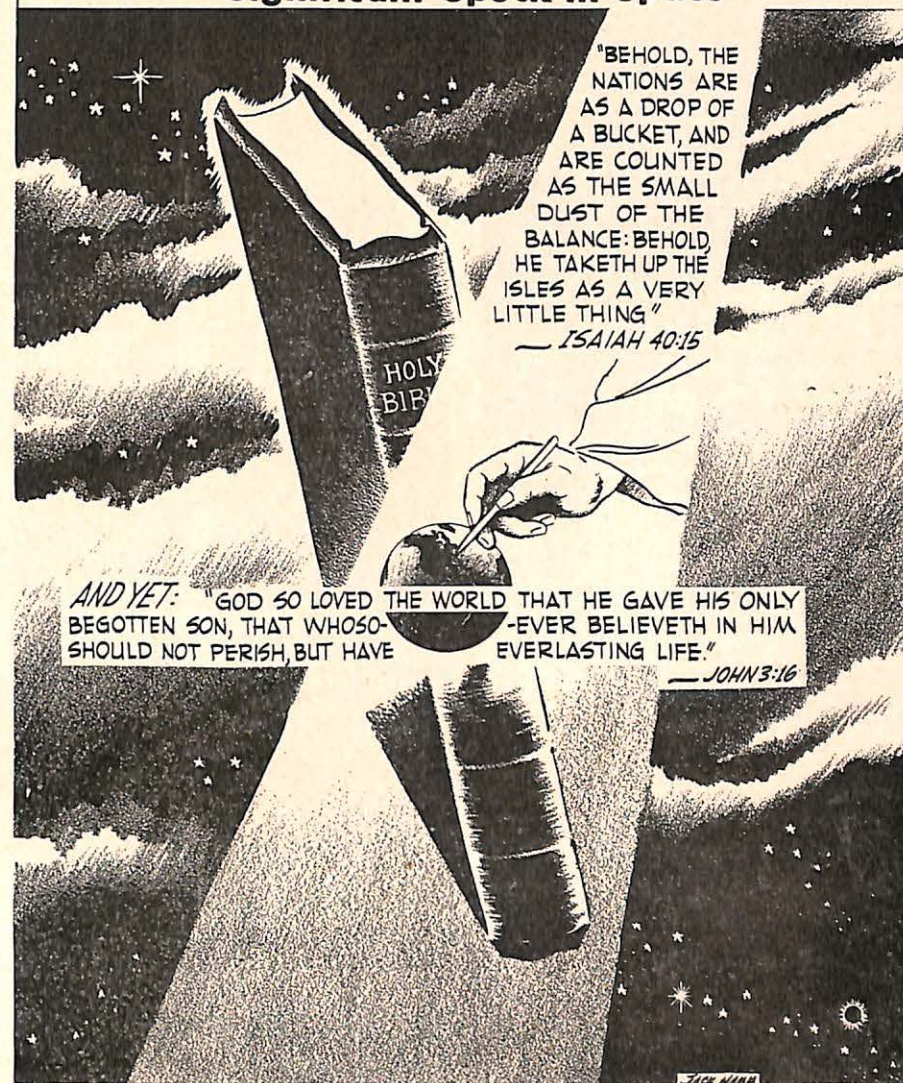
But the human tendency is to let the Bible be closed. We hide behind many excuses, saying it is hard to understand, or we are too busy, or we advance any of a thousand other reasons; but the fact still remains that the Bible has met the deepest need of multitudes, and to this day it continues to demonstrate its ancient power to mend broken lives and give peace of soul to those who stand upon its promises and heed its claims. Herrick Johnson once said, “If God is a reality and you are an immortal soul, what are you doing with your Bible shut?”

Let us go, then, to the blessed Book that has brought the knowledge of salvation through Jesus Christ to men and women everywhere. Let us believe its promise of salvation and discover that new joy that comes to all who commit their lives to the care of the Saviour it offers.

March 5, 1959

The Living Scriptures— by Jack Hamm

Significant Speck In Space



“BEHOLD, THE NATIONS ARE AS A DROP OF A BUCKET, AND ARE COUNTED AS THE SMALL DUST OF THE BALANCE: BEHOLD, HE TAKETH UP THE ISLES AS A VERY LITTLE THING”
— ISAIAH 40:15

AND YET: “GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON, THAT WHOSO-EVER BELIEVETH IN HIM SHOULD NOT PERISH, BUT HAVE EVERLASTING LIFE.”
— JOHN 3:16

Wherever its message has gone, the Bible has brought blessing, because it offers to men the One who is the Author of true blessing. Its message is the message of forgiveness and cleansing from sin through faith in him. This is the world's only hope, and it is my only hope and your only hope.

The Bible is more than a book of religion; it is more than a book on the philosophy of religion; it is more than a collection of devotions or of rules for good living. It is all of these, but it is so much more. It is the living Word of

the Living God, offering to men who are dead in their trespasses and sins, new life through Jesus Christ.

The English philosopher, John Locke, once said of the Bible, “It has God for its author, salvation for its end and truth without any admixture of error for its matter. It is all pure, all sincere; nothing too much, nothing wanting.”

Is it peace of soul you are seeking? Is it confident living you yearn for? Is it integration of personality you crave? Is it release from dread and fear that you wish? Is it relief from a troubled conscience you long for? Then turn to the Bible, find there from its inspired pages the living Christ who once at Calvary took the sins of men upon himself. He will pardon all your sins. He will restore your wasted life. He will give you the confident spirit you need. He will exchange your tears for smiles and your groanings for shouts of joy.

This is the Savior of men and the hope of an otherwise hopeless world. You will find it there in God's great Book of Hope.

BIBLE SUNDAY

- Observance on Sunday, March 8th
- Programs and Bulletin Inserts have been sent to churches.
- Offering for Distribution of Bibles and Christian Literature.
- Bibles and New Testaments must be distributed on our mission fields.

ROGER WILLIAMS PRESS
3734 Payne Ave., Cleveland 14, Ohio



A Cameroonian musician loves to play in the marketplace on his homemade instrument.

The People of the Cameroons

By Missionaries George and Alma Henderson, on Furlough from the Cameroons Mission Field



An elderly Southern Cameroonian woman in the primitive grassland interior of West Africa.

IN 1946, right after the war, the doors of the world seemed open to the Gospel. Mission boards everywhere pleaded for laborers. George made a promise to God—that if his application for foreign appointment would be accepted that year, he would become a foreign missionary.

It did not take a year. The answer came back in less than ten weeks. He was appointed and commissioned as a foreign missionary at the General Conference in Tacoma, Washington in August 1946. I had been appointed a year before and was already planning to sail to Africa in a few weeks. However, at this point plans were changed for us. Four weeks later we were married, and in the early spring of 1947 we flew to the Cameroons of West Africa together.

FIRST GLIMPSES OF AFRICA

To us Africa seemed like one of the most beautiful places in the world. The climate along the coastal regions of the Cameroons is hot and wet and this accounts for the heavy vegetations and jungle growth which is vigorously green and beautiful. Rising from the shores of the ocean is Mount Cameroons lifting its head 14,000 feet into the sky. Bananas, bananas and more bananas were growing everywhere, and beautiful tropical foliage made it appear like a tropical wonderland to us.

The people of the Cameroons are an exceptionally friendly people. It is an easy place to get acquainted if one makes an effort to be friendly to them. From what my other missionary friends tell me, this is not always so in other parts of the world. The Africans that we know are on a whole friendly, generous and polite and good natured. A ready smile is always present to anyone who shows himself friendly. We found it very easy to engage in conversation with them.

One thing that amazed us most was how easy it was for us to speak to the

Africans about spiritual things. They seem to enjoy talking about God—even those who know nothing about Christ as Savior. We found them to be a very religious people. We found that almost all of their customs, in fact, every detail of their living, had some spiritual significance. At first they did not tell us all the "whys and wherefores" of their own beliefs, but they were always attentive listeners when we would engage them in conversation and tell them what God's Book said.

RELIGIOUS PEOPLE

It did not take us long to learn that there are no atheists in Africa. The African is religious, and in all these years I have never met an African who did not believe in a God as a Supreme Being—one who had power over all. However in their pagan beliefs, there are also lesser powers in the form of spirits, either good or bad. And their religions seem to consist in finding a way to appease the wrath of the evil spirits, or to invoke the good will of the good spirits. Much of this centers around ancestral worship, since the departed members of the family seem to be in control of these various spirits.

There is always a priest, or witch doctor, or Juju man (they are called by various terms) who has contact with these spirits, and one must go to him if one is in need, for he is the mediator between these spirits and the person seeking help. He goes through his various ceremonies after he has listened to the problem, and then he decides what kind of sacrifice is necessary so that the seeker may have an answer to his needs. A blood offering is always necessary—a chicken, goat or sheep, or several of each if the problem that needs answering is a great one.

Many times the seeker comes to have "the witch" or "evil spirits" put upon someone who has done him wrong. This always calls for a very

costly sacrifice. Nothing is ever a free gift. There is a costly and fear-gripping religion. One never knows when affliction is by accident or the cause of being witched. Because of this, they live in constant fear.

The spirits are in control of everything—their lives, their harvest, their possessions, in fact, everything! Fertility of crops, of their animals or of human beings is regulated by the powers of various spirits. Then beyond all these spirits is a great and powerful God, but he is too far away to be concerned with their human need.

BLOOD SACRIFICE

The Christian teaching of God's provision for a blood sacrifice in the person of Jesus Christ, and the teaching of his Holy Spirit who controls our lives is not difficult for the African to understand. He seems to grasp this far more simply than do many white people. However the great problem that they cannot understand is this, it doesn't cost them anything! Free grace is contrary to all they have ever been taught. Because it is a free gift, it just could not be true or worthwhile.

Their own religions demand so much—and here is Christianity that offers so much more, and as a gift. That is so difficult to understand. It is especially difficult for those in the hinterlands to understand who have had little contact with the Christian message. Their first question is: "If all this is true, why didn't our forefathers know about it?"

You say, it is not the white man's religion alone, then why didn't God give us this message before the white man came? These, as you can see, are very difficult questions to answer. Nevertheless, the Spirit of God does work and makes himself known in "groanings which cannot be understood."

The Word of God has found root in many thousands of hearts here in the Cameroons. Many lives have been changed, and these are the best wit-

nesses to the power of God in this land. They have accepted the sacrifice of Calvary, and Christ has now become their high priest—they need none other. The Spirit of God now indwells them, and the evil spirits can no longer control their lives.

MANY MOHAMMEDANS

Apart from primitive pagan religions, there is also a strong group of Mohammedan followers. Most of the Mohammedans are strangers to the Cameroons. They have come down from Northern Africa, bringing the Mohammedan faith with them. The Hausa people (one of the largest African tribes in Africa) have accepted the Moslem religion as tribal heritage. They are a Nomadic people and travel everywhere as the traders of Africa.

Everywhere they go, they take their religion with them. They too are a very religious people. Five times a day they kneel to pray facing Mecca. Their code of ethics is honorable. Their religion teaches they must not drink alcohol, or ever get drunk. They must not gamble (but on this count they fall down very badly). They must provide for their widows and orphans, they must be generous, help the afflicted, etc. Above all, they must accept Allah as God and Mohammed as his great prophet. They believe in Jesus as a lesser prophet like Moses or Abraham. Mohammed is their Savior.

Believing all these things, these people are just as lost as the pagan who goes to the witch doctor, because he has not accepted God's only begotten Son who alone can atone for our sins. These Mohammedan people are the most difficult people to reach. They are satisfied that we Christians are the pagans and need to know the way of life through Mohammed. Mission statistics say that the most "unreached people" in the world today are those who embrace the Mohammedan faith. We have worked among them to some extent, and we believe this is so. In almost 12 years we have seen only a small handful of Moslems



Fokabu, a Ngumba Society mask, in the Cameroons, Africa, that may not be seen by women. This is a typical Juju in the Southern Cameroons.

become Christians.

Our relationship with the non-Christian religions in the Cameroons has been friendly. The pagans seem to respect us and at no time have they ever shown any hostility toward us. This is not always true of the native African Christian, however, especially if a leader in a juju society accepts Jesus Christ and publicly renounces his pagan practices. Life for them is often made very difficult. It is amazing, however, that a pagan will trust a Christian in a financial bargain, when he will not trust a fellow pagan, even in his own society. A Christian who lives completely for the Lord in spite of some opposition, is definitely respected even among the pagans.

Religions like the Moslem faith,

change in their complexion according to their surroundings. They are exceedingly tolerant and friendly here in this part of the Cameroons where they are in the minority. However, in the northern part of the Cameroons (about 500 to 1000 miles north of where we are) they are in the majority, and they rule with a domineering hand.

Here in Kumba the Moslem chief sends us presents with regularity. We visit him often, and are shown every respect and kindness. They come to us regularly for medical help, and they appear to trust us in every respect. Witnessing to them is difficult because the Koran alone to them speaks the words of life, and to them we are pagans.

Roman Catholicism is growing in strength here in the Cameroons because their white priests and sisters triple or quadruple us in number. They are making their greatest advances in their many schools where they make every effort to sprinkle the little children and make them promise that they will never leave the Catholic Church until they die. If a man or woman becomes a Roman Catholic, he or she immediately sees to it that all the children are baptized whether they know what it is all about or not, and in this respect they are gaining in numbers.

BAPTIST WITNESS

To become a Christian in our Baptist churches, one must profess his or her faith before the church, attend Bible classes for several months to a year, and live a Christian life during this period. At the end of this time, if he still wishes to follow the Lord in baptism, he is accepted into the church. Many fall by the wayside during this period; they count the cost too great. The Roman Catholics on the other hand baptize anyone who comes along, regardless how he lives.

We have very friendly relationships with most native Roman Catholic people. When we do have trouble with

(Continued on page 14)



MISSIONARIES OF THE CAMEROONS, AFRICA

Rev. and Mrs. Elmer C. Strauss and their daughters (left) of the Kumba field are photographed by Rev. E. Arthur McAsh of Detroit, Mich. At the right Missionaries Paul Gebauer and G. Ben Lawrence are ready for a trek into Africa's tropical, jungle-like growth.

The Wichita Baptist Church of Oregon

The Story of a Promising New Church Extension Field Near Portland, Oregon

By Mr. Dallas W. Keck, Church Extension Pastor in the Wichita-Harmony Area

ONE MONDAY night in January, 1955, children came streaming into our home in Portland, Oregon, from the neighborhood to attend the weekly Bible Study classes. During this time while I was attending Western Conservative Baptist Seminary, convictions were being formed in our lives that there were many children and families in this area that needed the Lord Jesus. We didn't want to go ahead of the Lord, and therefore we made it a matter of prayer while I spent a semester at our Seminary at Sioux Falls, South Dakota.

BEGINNINGS

After returning from Seminary, the conviction was even greater than before. We spoke to our pastor, Rev. Arthur Schulz and he encouraged us. In the summer of 1957 with the help of our local churches and "God's Volunteers," we canvassed the Wichita-Harmony area near Portland. The results strengthened our conviction of the need here.

In November 1957, prayer meetings were held in our home and in the home of Mr. and Mrs. Victor Kundert, members of Trinity Baptist Church of Portland. The first Sunday services were held January 19, 1958, in the Clackamas County Housing Administration Building, Milwaukie, Oregon. This building is equipped with a piano and chairs.

There were 38 in Sunday School and church and 27 in the evening service. A gift of 58 hymnals were received from the Trinity Baptist Church and a building 32 by 45 feet was received from Omark Industries, a local company. This building was disassembled

and removed, and the lumber is now stored. For each of these provisions and the prayers of God's children in behalf of this work, we give thanks.

NINETEEN CHARTER MEMBERS

In January Mrs. Mae Magines was elected secretary-treasurer of the church. Trustees are Jerold Robertson, Ed Pannell and Victor Kundert. Mr. and Mrs. Ed Pannell and their children each accepted the Lord early in 1958 and followed the Lord with three others in baptism. This baptismal service was held at Trinity Baptist Church of Portland on June 28, 1958.

On April 11, 1958, a meeting was called to file Articles of Incorporation with the state of Oregon. These papers are now being processed by Mr. J. O. Johnson, Attorney at Law, and a member of Trinity Baptist Church.

Charter membership was declared open during the month of July, 1958. Nineteen people requested membership and a request for letters has been sent to the churches.

The church followed the Lord's command, "Do this in remembrance of Me," in its first communion service on the first Sunday of August, 1958.

Eleven of our young people participated in the camp program at Camp Tapawingo in August of last year. They have organized a C. B. Y. group and are now holding regular meetings during the hour prior to the Sunday evening service under the direction of Ed and Grace Pannell as advisors.

Our Sunday School, with Victor Kundert as superintendent, is conducting eight Sunday School classes. Three of these classes are meeting in cars, due to the lack of space in our present

THE KECK FAMILY

A picture of Mr. and Mrs. Dallas W. Keck and of their children appears on page 13 of this issue. This is the first of a series of Church Extension articles.

facilities. Sunday School attendance this first year averages over forty; our record attendance was 54.

On December 21, 1958, the Sunday School presented a Christmas program during the evening service. This program included "The Christmas Story" by the Senior Class, "The Adopted Son" by the Intermediates, and several readings by the other groups. The church presented the pastor and his wife with a beautiful set of china and a linen table cloth.

One of the strong features of the Wichita Baptist Church has been its Bible study and prayer meetings. Even before Sunday services of the church were begun, the group met each week for prayer, seeking to know and to do the will of God for their lives. Prayer meetings have been held in the homes of the members of the church. At present there are four prayer groups that meet for Bible study and prayer. The young people's groups are studying the lives of the Patriarchs while the adults are studying Revelation.

BOOMING AREA

The Wichita Harmony area is located in North Clackamas County, which is described by a local real estate as the fastest growing area in Oregon. This area is in a valley through which flows the Clackamas River and a hill on the north and west side which acts as a natural barrier. To the south is the city of Milwaukie and to the east is farm land in the process of being used for building projects. Land is very expensive in this area which somewhat shows the demand.

The growth of this area is indicated by a report published by the School Board of Milwaukie District No. 1, Sept., 1957. (This district covers a

larger area of which Wichita is the center.)

This is in essence a summary of the report: There was an increase of 1000 elementary students in the past five years. The predictions for the next four years are as follows:

1957-58	1958-59	1959-60	1960-61
3200	3560	3800	4000

The School board asked for a bond issue of \$595,000 for Elementary School expansion and this was granted and a new school is being erected for use in the 1959-60 school term.

CHURCHES IN THE AREA

There are no Baptist churches presently located in this area. The Wichita Evangelical United Brethren Church is located in the immediate area which has an approximate membership of 200. They have just completed an educational unit for the church school. The nearest Baptist church is Errol Heights (Conservative), approximately 1 1/4 miles north; and the Milwaukie (Conservative), 1 1/4 miles southeast. The Battin Baptist Church (Southern) is located 2 1/2 miles east. A Methodist Church has purchased property on Linwood Avenue and a church is under consideration. A Congregational Church has property for a church site on Logus Road, a periphery of the area.

My wife and I both accepted the Lord at an evangelistic service in March, 1948, in Huntington, Indiana, where she was attending Huntington College and I was in the U. S. Air Force. While overseas, I felt a definite call to the ministry and realizing my need for training, I entered Huntington College after my discharge from the Armed Forces. Both my wife and I graduated from this college in June 1954.

That fall I entered Western Baptist Seminary, Portland, Oregon, and later in the spring of 1957 I enjoyed one semester of training at the North American Baptist Seminary in Sioux Falls, South Dakota. We have two children: Dallas age 8, and Deborah, 6. I have been employed by East Side Plating Works for the last year, and now we rejoice in the opportunity to devote all my time to the Lord's work here in Wichita.

LOOKING AHEAD

The church held its regular annual business meeting on January 9th. Along with the regular reports from the Boards of the Church, we appointed a Constitution Committee to begin work on the constitution of the Church. If the Lord so leads, we hope during this coming year to receive recognition into the fellowship of the North American Baptist Conference. The trustees of the church have worked hard to locate a church site, but as of now we have not had complete success. We are praying that God by his wonderful grace will provide these much needed facilities and many souls will be won to him in the Wichita-Harmony area.



Children arrive at Sunday School on time (left) on the Church Bus. Almost every seat is occupied on the bus at right, bringing the crowds to Sunday School and church services.

The Church's Bus Ministry

By Jakob Klingenberg, Student of Tennessee Temple College, Chattanooga, Tenn., and a Member of the Mowata Baptist Church, Branch, Louisiana

WE HEAR much talk about Church Extension programs nowadays. But an extension program is of no value when the church fails to win and to enlist the lost people of the community. Many Baptist churches have taken the matter of Church Extension literally as in Luke 14:23. "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." Many of these churches will testify to the fact that the use of buses in bringing people to church has filled the house of the Lord on Sunday.

FLEET OF BUSES

This bus service is a comparatively new phase of church work that has developed within the last eighteen years. A questionnaire sent to different Baptist churches in America revealed that some of the largest and most active churches of America avail themselves of this new method of reaching people for Christ.

There are Baptist churches that run ten to fifteen buses each Sunday morning. Some rent school buses, while others own them. This fleet of buses can bring 400 to 600 people to a Sunday School. These churches spend approximately \$800 to \$1,500 per month for this ministry.

Every pastor who has such a work has commented very favorably on the value of this bus ministry and consid-

ers the money well spent. There are a greater number of small churches that run only one or two buses. Some of these churches, in certain localities, bring 60 to 70 per cent of the audience to the church services in buses.

There is a need for this type of work in underprivileged sections of our communities. If this work is handled right, it will be a great asset to the local church. To a small extent, this type of work is carried on in most churches. Many times the Sunday School teacher takes his car on Sunday morning and picks up some of the pupils because they have no means of transportation or because their parents do not care to take them to church. There are older members of the church who are not able to drive their own cars; someone from the church will have to go by and bring them to the services.

These are not the main reasons why a church should begin a bus service within its community. Many people have little or no interest in going to church. The lost person has no special desire to be in the House of God on Sunday morning. A bus ministry, which consists of more than just driving the bus through the community to pick up people, will awaken many lost persons and spiritually cold members to the fact that Christians have a concern and are about their Father's business.

BUS PASTORS

In order to have a fruitful ministry, regular routes must be established. To be assured of a bus load every Sunday morning, a visitation program is necessary. In smaller churches, the pastor helps with this work, but in larger churches this work is in the hands of laymen. Some churches have Sunday

(Continued on page 10)



WICHITA BAPTIST CHURCH OF OREGON

The Sunday School of the new Wichita Baptist Church near Portland, Oregon, (right) is photographed after a morning service. The young people's group busily studies the program material at one of its sessions.

CHURCH EXTENSION
 Goal for 1958-1959
\$50,000
 "Winning the Multitudes for Christ"

I Know God Answers Prayer

A Radiant, Victorious Testimony by Mrs. K. Louise Eichler, Central Baptist Church, Erie, Pennsylvania

GEORGE MULLER, Charles Finney, Dwight L. Moody and many others have stated that they knew that God answers prayer but now *I know* God answers prayer!

To say I fully and thoroughly understand the processes of prayer and how to pray and get answers would not be quite true. I do know that God hears and answers.

PRAYER MIRACLES

It is easier to pray than to place a long distance telephone call, yet I find it easier to understand the intricacies involved than the miraculous answers to prayer. And a miracle it is—big or small—every time a prayer is answered, but *I know* God answers prayer!

Jesus said, "Men ought always to pray and not to faint." We have control of the globe. We have harnessed the skies with great supersonic air power. Electrons and atoms are vanquished tools. We cast our tongues across the seas and bring in music and pictures from space at will. Without a thought, we trust our lives to unthinking, inanimate machinery with wheels and wings. Yet we hesitate and we are reluctant to dip but a finger into the power and strength of God's promises. Yet I know God answers prayer!

Human oaths are often without value at all, and many a heart has been broken because of unkept promises. We trust the uncertainties of scientists and mechanics and doubt the power of our own mighty Creator. But, since time began, God has never once failed to keep the promises made to his children whose hearts trusted in him.

Fulfilling three conditions has been a big factor in making my heart glow with a renewed sense of his love, rich promises and precious hopes.

THREE CONDITIONS

First, we must set our hearts to do all the will of God, leap out as it were, with all there is of us for God! No need to fear we will fail, for underneath are the everlasting arms!

We must ask ourselves, "Is God satisfied with me?" But we must be willing to go the whole length in approaching this priceless privilege of prayer, this quest of divine treasure, if we want this panacea for all of life's vicissitudes. We must be sensitive to his Presence and avoid all entanglement of sin if we would use these invincible weapons that satisfy the longing soul and heal the broken heart.

Second, we must use the priceless gems of God's Book and not let his promises sleep in the pigeon holes of our minds. We cannot serve God occasionally and at our convenience, and on that basis expect to receive answers



TEACH US TO PRAY!

Eunice and Dale Zimmerman, children of Rev. and Mrs. David Zimmerman of Cathay, N. Dak., offer their prayers to God before retiring.

to our prayers. We must not dwell upon our little faith but upon his great faithfulness. Prayer alone will never bring results. "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them" (Mark 11:24).

We must throw ourselves wholly upon the infinite patience and mercies of our eternal loving God. He is able to do exceeding abundantly above all that we may ask or think, and his goodness exceeds our fondest expectations. He is the very Friend we need. In the defenseless hours of sleep, he preserves us, takes us into his keeping each day. Ah, there are no memories like the mercies of God!

Third, we must be certain that our cause is righteous with no selfish or ulterior motives. No suppositious consequence can make it right if the thing is not right in itself. Can we ask the Holy Spirit to lead us in this that we desire?

GOD'S BLESSINGS

Looking ahead, we cannot see far into the future and often the lamp of faith falters, the wick flickers, burns

PRAYER AND MERCY

"Our prayer and God's mercy are like two buckets in a well; while the one ascends, the other descends."
—Hopkins.

dim and almost goes out. But when God sends answers that make our hearts sing and rejoice with a nameless responsive thrill of reassurance, we are able to look beyond the mists which fill the valley. I know God answers prayer! He has done great things for us, whereof we are glad.

Looking back, we can see how all things have worked together in the great pattern-like pieces fitting into a giant jigsaw puzzle in the fulfilling of his purposes. We know too that no tree falls at the first stroke, and that with God all things are possible. Let us assail the gates of heaven with prayer until it becomes an indispensable and delightful habit.

Do we ever give more than passing thought to this precious, priceless privilege of entering into the Presence of and speaking to the King of kings? Doesn't it sort of leave you breathless to realize that the all-powerful Creator of heaven and earth loves us with an everlasting and unchanging love, that with perfect confidence we can place all our real and fancied problems in those wonderful loving nail-pierced hands and know beyond the shadow of a doubt that he answers prayer?

Yes, I know that God answers prayer and that no matter how much we may grow in his will, there will always be new things to learn and new joys and blessings in unboundless prayer.

CHURCH'S BUS MINISTRY

(Continued from page 9)

School classes do the visiting on the bus routes.

A very successful method of operating the bus ministry is the bus pastor system. A bus pastor is responsible for a certain area of the community. His work is to visit the people on his route. He gets acquainted with the lost and unenlisted and tries to help them spiritually and to bring them to church.

The bus pastor may be a layman who is willing to give of his time to this ministry. This man is able to arrange Bible classes in various homes on his route to which neighbors and friends are invited. There is a possibility of showing Christian films and of presenting flannelgraph stories in open air meetings on vacant lots in his area. The bus pastor keeps in close touch with people who make a decision for Christ in these meetings and enlists them in the church.

This unique type of ministry can be of great value to the local church if laymen and women will seize the opportunity. Only for the small cost of renting or operating a bus, many precious souls will turn from death unto life.

BAPTIST HERALD

Why God Called Abram

A Remarkable Story by Mr. Martin D. Potratz of Sumner, Iowa

DURING the writer's youth on a farm near Sumner, Iowa, it was quite common for his parents to lodge peddlers of various nationalities, such as Turks, Arabians, Jews and Syrians. Although we had only a five-room home and there were nine in our family, none of these peddlers was ever turned away. The writer will remember some of them as long as he lives, either because of their conduct, because of what they said, or because of their size.

Two of them whom we respected highly were "fat" Mike, a 275 pound Syrian nobleman, and a Mr. Charnock, a German-Russian Jew. As a devoted Jew, Mr. Charnock conducted religious services every morning and evening all by himself, reading from the Old Testament in Orthodox ritual. At father's request, however, we were allowed to join him one evening. That is how it came about that he told us why Abram was called out of Ur of the Chaldees.

THE JEWISH TRADITION

In Abram's time, there was little religious worship as we know it today, even though there were many forms of pagan idol worship. The legend is that Abram's father was a priest. He kept a shrine so that people could bring their idols to him and place them in his care. Terah's shrine was very elaborate and housed several hundreds of idols of various sizes, shapes and colors. It was Abram's duty to feed, help water, and perform other services for these idols. Of course, none of them consumed its food; so it went to the priest as partial payment for his work. This shrine was considered a very holy place.

One morning Terah called Abram to the shrine and said, "Abram, my son, it is necessary for me to be away from home for a few days. I am turning the shrine over to you. Please be careful to look after everything. If you do the work well, I will reward you when I return."

About the second morning when young Abram came to the shrine to do the worship to these idols, the Spirit of the Lord entered Abram. He saw, as never before, that these were not gods but only material substance. As this conviction grew upon him, he determined to destroy the idols. After finding a good-sized club, he entered the shrine and smashed row after row of idols, until every one was broken. Then he went out and closed the door behind him.

THE DESTROYED IDOLS

A day or so later, Terah, the priest, returned. He went immediately to see if everything in the shrine was in prop-



Mr. Martin D. Potratz of Sumner, Iowa

er order. Alas, all he saw were pieces of rubble on the floor! He called Abram for an explanation. Abram came up

boldly with this statement, "The big God, the One who made heaven and earth, the stars and the sun, got mad and beat up on all the imitation gods to prove that these are not gods. Not one of them fought back."

That night, after Abram had made his confession to the Eternal God, the Lord spoke to Abram and said, "The people will not believe thee, but will try to kill thee for destroying their idols. Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed" (Gen. 12:1-3).

Abram and Terah believed the heavenly voice. We read, therefore, in Genesis 11:31—"And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they came to Haran, and dwelt there."

The Church Beautiful

By Roland Rich, Wycliffe Bible Translator in Peru

THERE is a dangerous tendency in this day to confuse the building in which the church meets, for the Church, the body of redeemed believers.

It was so before: they called Solomon's magnificent stone structure the "temple of God." But God has moved his abode to the hearts of men. Interestingly enough, the first call to worship about the person of the Lord Jesus Christ was sounded by angels. But the "meeting house" was a cattle shed. Appropriately enough, the worshippers were shepherds.

In the early centuries of Christen-

dom it was so: the "meeting house" of the believers was a home, a spot by the river side, a public meeting place, or the borrowed facilities of the local Jewish temple. But the church had the beauty of holiness which adorned it throughout the week as the individuals, making up the church, went about their daily lives.

Slowly, ever so slowly, the beauty of holiness began to be substituted by the externalities of life. Subtly "the church" came to mean the "meeting house" rather than the human temples in whom alone the Lord dwells. Along with this shift in terminology grew the idea that the world would be impressed by the church's devotion if its "meeting house" inspired awe. As the beauty of personal holiness waned, the respect and praise of the community was maintained by the generous offerings for the needs of the "church" (building).

And so generations of magnificent temples arose to the impoverishment of the dim souls who had forgotten that they, not their "meeting house," were to be the light of the world. Martin Luther and others were re-awakened by the Spirit of God to see that

(Continued on page 22)

ROLAND AND FURNE RICH

A colorful, illustrated article about the missionary ministry of Mr. and Mrs. Roland Rich of the Instituto Linguistico de Verano, Yarinacocha, Loreto, Peru, appears in the 1959 ANNUAL (pages 50-51). They are members of the Bethany Baptist Church, Portland, Oregon. A picture of them and of their family also appears in the issue. The ANNUAL is still available at \$1.00 per copy postpaid.



CHRIST LOVES THE SPANISH-AMERICANS

Beginner Children (left) on the Spanish-American Mission field of Colorado have learned to share a new Bible verse with others. Miss Helen Lohse, missionary, presents a small gift to Emily Baca (right) for good behavior.

A Light Has Dawned!

Story of the Sunday School Union Mission Project (No. 780) for the Support of Spanish-American Missions by Rev. David Keiry, Missionary

THE DAY seemed so dark and dismal, like all the other days before it. Would light and happiness never come to this barren and rugged terrain along the storm-tossed sands of the seacoast? Would life always consist of the same drudgery, the same diet, the same nothingness which Capernaum had always known? Some took time to dream while plying their task of fishing, marketing and fishing, hoping that the next day would be different. And it was!

THE GOSPEL LIGHT

It was a day never to be forgotten by Peter, Andrew, James and John, for it was just that day which Jesus chose to fulfill the prophet's word, "The people that were living in darkness have seen a great light, and on those that were living in the land of the shadow of death A LIGHT HAS DAWNED!" (Matt. 4:16, Williams Translation). Though the sun was still overshadowed by the low-hanging clouds, a "Greater Light" had come bringing peace, joy and challenge to those first disciples.

Called from a land noted for its sin and ignorance, these disciples left a witness for the world today. This same pattern has been repeated over and over again by those who have heard his call, and this seems particularly true here on the Spanish-American Mission Field of Colorado.

To most of us religion is a settled thing and oftentimes stagnant. However, when one suffers persecution for his faith in the Lord, his whole being radiates the Light which he has been given. Here on the mission field, our Sunday Schools play a vital and important part in our evangelistic ministry. Through this part of our work, our native teachers can share with others their faith in the Lord Jesus Christ, and this has been one of the most blessed of our opportunities during our service

amongst the Spanish-Americans. Mrs. Salazar, of Monte Vista, Colorado, was unafraid to witness when alone with one or two others, but the thought of a crowd or a class made her tremble. When the missionary suggested that she could teach and thus make the Sunday School run more smoothly, she refused until reminded of a simple testimony which she had given to an old lady, "Though you are alone now, you will not be if you take Jesus home with you in your heart!" Unable to read or write either English or Spanish, her voice was able to carry a witness for her Lord and we felt with help that she would become an excellent teacher.

CHRIST'S SERVANTS

For several weeks the missionary helped along with her lesson at home, showing other members of the family how to help translate the lesson into Spanish, back to English, and listen to her give it in English a sentence or two at a time. From this small beginning, she has become a regular attendant at the worship services as well as a faithful teacher for the beginners.

Two of the missionary children are in the class and their radiant faces showed to us the success of the first lesson. Little David's only comment was, "It sounded like she prayed in

'Span-itch.'" Each day's work and play-time close with a prayer for her as she teaches them the precious truths of God's Word.

Mrs. Salazar does not serve alone in her teaching for the Lord, because we have shared the burden with other native teachers. There's round, robust, Cecilia Madril with a friendly smile for all and a deep-seated conviction about the truths of God's Word. Though she's only in the Sophomore Class, her help has been invaluable in the Primary class, and we look forward to watching her grow in wisdom and knowledge during this year while she serves as Junior teacher.

"Tubby," as the kids call her, hasn't always had an easy path since she became a believer, but every problem has been given over to the Lord to handle. An indifferent but friendly mother, crowded home life, and loss of friends because of her Baptist faith have only seemed to help her grow in faith.

This year with the class coming closer to her age, she has a few "fears," especially Freddie, her "primo" (cousin) who is interested but onery. We know that God will give her grace to undertake this new work, sharing her faith with older boys and girls as well as preparing her little sister Priscilla to take over teaching responsibilities in the Primary Class.

TEACH ME LORD!

To each of these teachers coping with the various problems of a new work, the words of Francis Havergal are an inspiration and a prayer:

"O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

"O fill me with thy fullness, Lord,

Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, thy praise to show.

"O use me, Lord, use even me,
Just as thou wilt, and when, and where;
Until thy blessed face I see,
Thy rest, thy joy, thy glory share."

SACRIFICES OF CHRISTIANITY

(Continued from page 4)

Sometimes we are asked, "What fun do you get out of life?" We answer, "The same that the athlete does." He scarcely misses the "pleasures" which he foregoes to keep his body fit for the race. In fact, he would not think of changing places with the one who indulges the flesh, and in the end finds himself a flabby, bleary-eyed weakling. The real athlete retains a robust, healthy body as well as a clean mind. So must the Christian. He does not miss that worldly pleasure which he foregoes in order to live a life pleasing to God.

We challenge you, dear reader, to take your stand with David and say from the depth of your heart, "I will not sacrifice that which doth cost me nothing." Give God your life in holy, righteous living, for his beloved Son, our Savior, the Lord Jesus Christ, died to ransom you.

CHURCH EXTENSION

\$50,000

Goal for 1958-1959

- God expects us to reach the multitudes with the Gospel.
- More than 30 Church Extension projects have been started by us.
- Several needy fields are now calling for our help.

HAVE YOU AND YOUR CHURCH DONE WHAT YOU COULD?



Mr. and Mrs. Dallas W. Keck of Portland, Oregon, and their children. Mr. Keck is the Church Extension pastor at the new Wichita Baptist Church of Oregon.

March 5, 1959

From the Professor's Desk

By Dr. Walter W. Wessel, Professor, North American Baptist Seminary, Sioux Falls, South Dakota

Was Jesus crucified on the same day the Passover feast was celebrated or on the day before, as the Gospel of John seems to suggest? Also, on what day of the week did the crucifixion take place? If on Friday, how can one explain Matthew 12:40 and I Corinthians 15:4?

I will devote the space allotted to me in this issue of the *Baptist Herald* to answer the first question and reserve the last two for next time.

Your inquiry arises out of the seeming discrepancy between the account of the crucifixion in the Synoptic Gospels and that in the Gospel of John. In Matthew, Mark and Luke, the crucifixion clearly takes place on the same day as the Passover feast, the 15th of Nisan. In the Gospel of John, the death of Christ seems to take place on the day before, i.e., the 14th of Nisan. However, a closer look at the passages in John which are in question do not substantiate this apparent discrepancy.

John 13:1, 2a reads: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended..." Now this verse has been understood by some to indicate that the Last Supper (referred to in verse 2) preceded the feast of Passover. A more careful look at verse 1 reveals, however, that it simply contains a statement of the fact that Jesus knew even before the Paschal feast that he must suffer and that he loved his own to the very end. The first verse is complete in itself and with verse 2 there is a new beginning: "And supper [Last Supper] being ended..."

John 18:28 presents more of a problem. "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they

should be defiled; but that they might eat the passover." This verse seems to suggest that when Jesus was condemned to death, the Jews had not yet eaten the Passover. The Paschal feast was yet to be celebrated the next day (actually that same evening, but the "next day" so far as the Jews were concerned, since they reckoned days from sunset to sunset).

DR. WALTER W. WESSEL

Any questions on the Bible or the Christian life or further correspondence regarding this department in the "Baptist Herald" can be addressed to him at 1605 S. Euclid Ave., Sioux Falls, South Dakota.

There are a number of possible solutions to this problem. One is suggested by Norval Geldenhuys in his fine *Commentary on the Gospel of Luke*. He understands the word "Passover" here not to refer to the Paschal feast itself, but to be used loosely of the entire seven and a half day's feast "which included the eating of the sacrificial meals..." p. 663. He thinks that John 18:28 in particular may refer to the *Chagigah* ("Festival-offering") which was eaten in the forenoon on the day after the first Passover Day.

Another possible explanation is that the Jews (of the Sanhedrin) who were responsible for Jesus' arrest and condemnation were so occupied with carrying out their nefarious deed that they hadn't had or didn't take opportunity to eat the Passover at the appointed time. They still hoped to eat it, however, once they saw to it that Jesus was crucified! Neither of the above explanations is free from difficulties, but either is better than to ascribe an historical blunder to the author of the Fourth Gospel.

One other passage still needs to be considered. John 19:14 states that it was the day of preparation of the Passover when Jesus was crucified. Now this does not mean that it was the day of preparation for the Passover, i.e., the day before the Passover. Rather it was the day of Preparation (i.e., Friday) of Passover week when Jesus was crucified.

The references to the date of the crucifixion, then, in John's Gospel substantiate the information found in the Synoptics, viz., that our Lord ate the Paschal feast with his disciples in the early hours (evening) of the 15th of Nisan, thus instituting the Lord's Supper. On the same day (according to Jewish reckoning of time) he gave himself as God's Lamb for the sins of all mankind.

SUNDAY SCHOOL UNION MISSION PROJECTS

Please designate the number of the project when sending the offerings of your Sunday School for missions to Headquarters, 7308 Madison St., Forest Park, Illinois. Church Extension -----No. 640 Cameroons Baptist Mission Schools -----No. 770 Spanish-American Missions. No. 780

We the Women

By MRS. ALBERT REDDIG
President of the Woman's Missionary
Union

INTRODUCTION

Four and a half years ago Mrs. Leona Klein lived on a farm near Washburn, N. Dak., with her husband and four young sons. They were a happy family, active in their church and respected by friends and neighbors alike. Then tragedy struck! The father was taken from the family without warning, and a grief-stricken mother faced an uncertain future alone. Her unfaltering faith in God, her courage and determination helped her conquer sorrow and make life meaningful once more for her sons, even without their father. Today she lives in Turtle Lake, North Dakota, where she is active in every branch of the Baptist church, as well as in community affairs. Her testimony which follows will bring comfort and cheer to those who have walked through the valley of the shadow of death, as well as to all who have not personally experienced deep sorrow.

HE CARETH FOR YOU

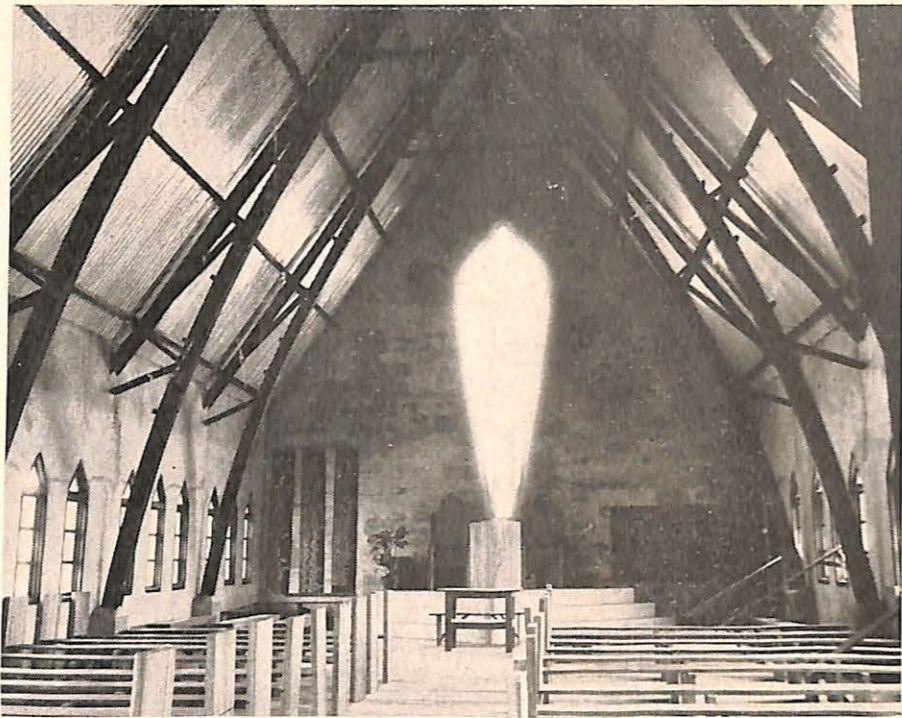
By Mrs. Leona Klein,
Turtle Lake, North Dakota

How often we as mothers and homemakers try to carry all our burdens upon our own shoulders. Sometimes we become so laden with worries and cares, that our work becomes drudgery, and our problems seem insurmountable. We are so worried that we can't be cheerful and the family suffers.

But, Oh, the joy of learning to trust God! The verse in I Peter 3:7 can become our very own: "Casting all your cares upon him, for he careth for you." When we come daily to Jesus in prayer, and truly leave all our cares with him, life takes on a "new look." Our everyday chores and duties can become a joy; we have time to look about us to see the needs of others. We can reach out a helping hand to someone outside our home. God can bless our lives, and we can grow spiritually.

When I was suddenly left alone a few years ago with four little ones, I felt I could not live one more day. The grief, shock and sorrow, plus all the cares of the family and business, seemed more than I could bear. Friends and loved ones came to help and encourage but, best of all, God's Spirit was present. Soon I could pour my heart out to him, and I was sustained. Now, four years later, I marvel at the wonderful grace of God. It seems almost a miracle how problems which I felt were impossible have seemed to solve themselves. We have been wonderfully cared for. Life is bearable and even joyous again.

Today I visited a poor little soul who finds herself in much the same



The beautiful, worshipful sanctuary of the Baptist Church at Kumba in the Cameroons, Africa. This is the mission field where Rev. and Mrs. George Henderson have labored with great joy and blessing.

THE PEOPLE OF THE CAMEROONS

(Continued from page 7)

them, there is usually a white priest who is involved and who has attempted to stir up strife. The Roman priesthood is vicious, but I do not think this is true of the native African believer.

Since we are working under the British Government, our relationships with our Cameroon Government is of the very finest caliber. We are highly respected as a mission. With more and more of the native people taking higher offices in the country, and more and more of them receiving higher training in mission schools, the Cameroons will soon become an independent nation.

Our problems have been many. However, at the moment with the feeling of nationalism running high in all parts of Africa, we believe that the white man has become our greatest problem. Africa in recent years has become one of the wealthiest sources of natural resources in the world. There is a phenomenal rush on by the white man to gain control of these natural resources. Commercial concerns from Europe, America, and Great Britain are suddenly flooding this land—and sad to say, few of them bring any Christianity with them. Most of these people worship the God of lust and materialism.

Now the African is beginning to ask: Have the missionaries been teaching a lie? Their own brothers do not even live as they teach. If these white peo-

situation as I did; a young woman left alone with three little boys. She too has lost for a time the one nearest and dearest to her. My heart goes out to her. She must learn to live her life one day at a time, she must learn to cast

ple—engineers, government officers, diplomats, commercial agents, etc.—were Christians, what a wonderful power for the Lord they would be! We covet your prayers about this need.

Our goal for the future is that our African Christians will take complete control of our mission work, and all mission efforts in their land will become their own responsibility. For years they have been taught that their churches belong to them. They govern themselves, they discipline themselves, they finance their own program and build their own churches, and pay their own pastors (even as you do in America). This is scriptural.

Some earlier mission methods did great harm to the Christian church in Africa and other places of the world by constantly treating the Christians as babes and never allowing them to learn to walk. They soon were convinced they could not walk alone, and they made no effort to try. Christianity must grow if it is to live. Those who stay as small babes soon die.

Our greatest efforts now are to train native leaders to carry on. We must teach them to carry the Gospel to the ends of the earth. It is Christ's command for all of us to "Go"—even the African. It's our duty; it's our privilege; it's an honor to have a share in this greatest task in all the world!

all her cares upon him.

How wonderful the peace and contentment we can have, even in these troubled times, when we trust God for all our needs, and let him bear all our burdens!

What's Happening

● Rev. David Berg of Morris, Manitoba, has resigned as pastor of the Emmanuel Baptist Church of Morris. He has also announced that he has accepted an appointment to serve on the teaching staff of one of the Canadian Bible Schools. He has served as pastor of the Morris Church since 1956.

● On Jan. 1st Mr. Arthur Gellert began his ministry as the pastor of the Whitemouth Baptist Church of River Hills, Manitoba. Mr. Gellert was formerly pastor of the Baptist Church at Hilda, Alberta until last summer. In the Whitemouth Church he has succeeded Rev. John Kuehn, now of Prince Rupert, British Columbia.

● On Dec. 31, 1958 a small group of Christians in Del Norte, Colorado, organized "a simple New Testament church" as reported by Rev. David C. Keiry, missionary to the Spanish-Americans of the San Luis Valley of Colorado, and have named it the Bethel Baptist Church. The following officers were elected: Miss Cecelia Madril, clerk; and Mr. Honorio Blea, treasurer. "We are confident that this action on the part of these people will increase their service to the Lord and give them a vision of the many others who need their help," as stated by Mr. Keiry.

● Evangelistic meetings were held at the Temple Baptist church, Lodi, California, from Feb 1 to 8 with Roy Gustafson and Bill Mac Dougall leading the meetings. At the annual business meeting it was announced that the debt on the new church building had been reduced to \$45,000. A proposed budget of \$35,685 was adopted for 1959. The membership of the church has increased to 455, with 56 members being added during the past year. The pastor, Rev. Robert Schreiber, was given a generous increase in his salary.

● The Baptist Church of Serath, Saskatchewan, and the Mission Station of Raymore have combined as a new church field with Mr. Arthur J. Browatzke as the new pastor. He was formerly associated with Rev. E. L. Thiessen in serving the large field of Southey, Serath and Raymore. Mr. Thiessen will continue to be the pastor of the Southey church. Further details about the new church arrangement will be announced at a later date. Serath and Raymore represent a membership of 42, comprising about 16 families.

● Dr. and Mrs. Leslie M. Chaffee, Cameroons missionaries, and their family of four children arrived in the United States about January 15. After spending some time in Detroit, Mich., and Forest Park, Ill., where they visited the denominational headquarters, they traveled to their home in Coupe-

ville, Washington. This town is located on Whidby Island off the main coast of Washington. The Chaffees are beginning their furlough year, renewing fellowship with loved ones and friends and later going on a promotional tour to our churches and conferences.

● The Misses Eleanor Weisenberger and Bernice Westerman, Cameroons missionaries, are spending some time as special students at the North American Baptist Seminary, Sioux Falls, S. Dak. They enrolled about January 15 and will continue in their studies until Easter at the close of March. Their furlough time in the United States is almost at a close, and they are beginning to make their plans for their return to the Southern Cameroons, Africa, in a renewal of their missionary service.

● Miss Laura E. Reddig, Cameroons missionary, suffered a slight heart attack while at the coast in the Southern Cameroons, Africa, in December 1958. She spent the rest of December and the early days of January recuperating and resting in Victoria, Southern Cameroons. Medical doctors have given assurance that she is making a good and very satisfactory recovery. Miss Reddig's furlough to return to the United States is due later on this year 1959.

● The State Park Baptist Church, Peoria, Illinois, has sold its church building to St. Paul's Baptist Church (Negro) of the city for \$20,000. They had lost their church building by fire in Nov. 1958. Both congregations will share the building at different hours until June 1, 1959. The State Park church has signed the contract for its new edifice to cost \$100,542.50. Construction on the new building is going forward as rapidly as circumstances permit. Rev. Edgar B. Wesner is pastor of the church.

● On Sunday evening, Dec. 14, sixteen children and adults were baptized at the First Baptist Church, Elgin, Iowa, by Rev. Eldon G. Schroeder, pastor, and became members of the church. On Sunday, Dec. 28, the church dedicated a public address system given by Clarence and Lorence Muehlethaler. Youth Week activities opened on Sunday, Jan. 25, with the Seminary Quartet in complete charge of the morning worship service. The CBYF presented the evening program with music by the quartet.

● The Riverview Baptist Church of St. Paul, Minn., held a baptismal service on Dec. 28, when seven candidates were baptized by Rev. S. Donald Ganstrom, pastor. On Jan. 4, eleven new members were received into the membership. On Jan. 11, the new church missionary, Marilyn Junker,

started Junior Church services to which a gratifying response has been made. On Jan. 14, the annual business meeting was held and one of the important items of business acted upon was the selection of an architect's firm for the proposed three phase construction program. New church officers elected were: moderator, Mr. Carl Glewwe; clerk, Mrs. Hertha Spies; and treasurer, Mrs. M. Hildebrandt. A budget of \$35,000, the highest in the history of the church, was adopted.

● On the recommendation of the ordination council which met at Bethany Baptist Church, Portland, Oregon, during the days of the Oregon Association, the Immanuel Baptist Church of Portland had a privilege to set apart for the Gospel ministry one of its spiritual sons, Mr. Ralph R. Nelson, on January 16. Dr. John Wobig delivered the ordination sermon with the title "God's Opportunity in You." The ordination prayer was offered by Rev. Henry Barnet. Charge to the candidate was given by Rev. Albert Wardin; charge to the church by Rev. Arthur Schulz; and welcome into the ministry by Rev. Ervin Gerlitz. Special music was provided by the "God's Volunteers" team. The benediction was pronounced by Rev. Ralph R. Nelson. Mr. and Mrs. Nelson are missionary candidates to northern Brazil, as reported by Rev. E. E. Seibold.

● From November 16-23 the Ebenezer Baptist Church of Lehr, N. Dak., held revival meetings with Rev. Daniel Fuchs, denominational evangelist. As a result of these meetings, Rev. E. S. Fenske, pastor, baptized seven converts at the Watchnight Service and received them into the fellowship of the church. Mr. Fenske stated that "Brother Fuchs rendered a fine ministry during the meetings which was greatly appreciated by our church."

● The annual Prayer Day of the Christian Training Institute, Edmonton, Alberta, was held on Monday, Jan. 19. The three public prayer sessions were well attended by students and friends of the school. Rev. Harold W. Gieseke, secretary of the Education and Publication Society, spoke at two of these sessions. Rev. Willy Muller of Carbon, Alta., was the speaker at another session. A "round the clock prayer vigil" was held for 24 hours with 48 people serving for half hour periods. Music at the prayer services included numbers by a girls' trio and men's quartet. Rev. O. R. Schmidt is the acting president of the C.T.I.

● The Stafford Baptist Church, Sherwood, Oregon, has started a building fund for a Christian Education building to replace the old parsonage which is inadequate for that purpose. The pastor, Rev. Ervin Gerlitz, reported: "We hope to have a building large enough for four Sunday School departments, including about 100 children." The Women of the church have recently bought heavy green velvet which they sewed into lovely drapes for the church baptistry and choir rail.



The Voice of My Beloved

A Christian Novel by
Phyllis Speshok

Copyrighted (1957) by Zondervan Publishing House,
Grand Rapids, Michigan

—A. Devaney, Inc., N. Y.

Tom soon learned that Mary Sue's beauty came deeply from her very soul which was completely at peace with her Savior.

SYNOPSIS

Tom Larkin drove his big semi truck into the darkness of a stormy night and hit an obstruction in the road. No farmhouse light was in sight. Then to his amazement at the top of a hill he seemed to see a building with lights flickering at the windows. He walked to it through the hurrying rain and found it to be a weather beaten church. And in it, he discovered a girl, deep in prayer, sitting near a candelabra. Mary Sue took him to her home nearby and introduced him to her father, Spencer Nichols, a man with no sign of friendly warmth who called his daughter, "a scatterbrain." Back in the city the next day, Tom Larkin thought about that church and this Bible reading girl. He drove back to clean up the church and to repair it. But Mary Sue surprised him by suddenly appearing. "Miracles still happen," she said. But Tom didn't believe it!

CHAPTER SIX

"MAYBE you never believed hard enough that they would." "You sound like my mother!" Tom snorted. "She always yearned after miracles, too, but they never happened! My old man was a lazy lout till the day he died, my little sister got pneumonia and spent her last living minutes in a charity ward because the old man couldn't make himself work long enough to pay the rent, and my mother—" He swallowed and looked down at his big calloused hands. "My mother had a pauper's funeral, believing—even on her deathbed—" It was probably the longest speech of his life thus far, and now he could not finish it. This latter part concerned *him*, and he could not say it. He felt her hands on his arm. "I'm so sorry, Tom—" He turned and looked down at her, half angry. Her eyes were misty with emotion; her chin trembled. "You're sorry for me!" he yelled. "Boy, you're not in any bed of roses yourself!" She shook her head slowly. "I have faith," she said simply. "To be miserable—when there's no way out—that's the very worst thing that can happen

to anybody. But if you know God, and you know there's a way out—that *someday*, in *some way*—" "Oh, sure!" he said bitterly. "Gabriel'll come jumping down out of that steeple, I suppose!" She hung her head. "Don't blaspheme, Tom." He took a few steps away from her, turned his back. "I didn't mean to do that, Mary-Sue. You know I never meant to do that." "I know, Tom. I know you're not that kind of person. I know God won't send Gabriel, either. Not that *He couldn't*. He *could* do anything, but I believe my help will come from here on earth, Tom. From someone—" He turned quickly, and when he did, he saw that lower lip caught between her teeth again—the way she did every time the talking got difficult—or *personal*. He knew, even without having the thought put into so many words again, that *he* was getting involved. Why couldn't she just accept things as they were? He had some free time, so he came out to help. That was *all*. "I should have brought some fuses," he said sharply. "Or some bulbs. I noticed the place was wired. Maybe I could hook something up—" She shook her head slowly. "Service was cut off when the last minister left. That was years ago. Mother and I brought the candelabra here. We've used that whenever the light from outside wasn't bright enough. Anyway, in a dim light you don't see all the broken windows and cracked plaster." He was assailed by nostalgia. "I should have thought to buy some crack filler," he said to cover the emotion. "Next time I come out, I'll—" Her head veered up swiftly and their eyes met. Only then did he realize the blunder he had made. *Next time* . . . She smiled gratefully, her eyes taking on that misty look again, and he

could not find the courage to tell her it was all a mistake. He had to talk about something else—quick. "The churches in the city—he mumbled, "most of them have electric chimes—you know. I hear them lots of times, but—" *But I don't go . . .* She looked up into the steeple again. "I know. Chimes are beautiful. They'd be beautiful here, too. I suppose I'm an idiot to feel sentimental about that old bell. The last time it sounded was—for my mother's funeral—" Without really meaning to, he placed a hand on her arm. "C'mon. If we don't stop talking, we'll never get anything done—" She nodded and smiled, the flow of understanding deep and gentle between them now. She went back to the platform. He started scrubbing pews. "You know," she said after a while, "we have a whole trunk of remnants and material in the attic at home. I just might be able to piece something together to cover the baptistery. Then we could be rid of this old velvet affair, because I don't think it would ever hold up under a laundering." She tilted her head and debated, while Tom grinned at her from afar. "Of course I'm not the seamstress my mother was, but almost anything—if it were clean and neat—would outdo this—" And so it went. Tom listened with contentment when she chattered youthfully. Nodded when she questioned for his approval of this or that idea. Was comfortably silent when she chose to be. And, in a matter of a couple more hours, the idea of returning on another day no longer seemed outrageous to him. In fact, there was that pump in the basement he would like to ask someone about. There was the problem of the electricity, the front door that kept blowing open, the two broken windows, varnish for the pews and floor. Indeed, it was not the

one-day clean-up he had figured on this morning. What was even more amazing was that he could accept the thing without wriggling uncomfortably beneath the yoke. He grudgingly admitted to himself that he rather looked forward to the idea. It would make Mary-Sue happy, give him something to do during odd hours, perhaps—in some way—make up a little for the deception to his mother. It was getting dark when Mary-Sue asked him to come home and have supper with them. He smiled and shook his head. "I better not. It's quite a drive back. And, besides—I have sort of a standing order at this one restaurant—" She looked at him questioningly. "Oh?" He flushed. "Well, what I really mean is—I have a friend who works there, you see, and every night I—" "Oh," she said quickly, "I see." He was certain that she did not see at all, but there was no way of telling her without being disloyal to Dixie. He could not bring himself to utter any explanation to make Dixie seem any less the fine friend she was—especially since he suffered slight twinges of conscience for having unwittingly hurt her feelings last night. "Well," he said finally, "I guess I better hurry." "Yes." And then, "Tom?" "Yes?" "Thanks for everything you did. I know our Saviour won't ever let you be sorry—" "Sure. You coming along now?" She shook her head "No. This time of year, my father doesn't like to eat until daylight's completely gone. I have everything ready. I want to stay here a while, Tom." She wanted to pray. That's what she meant, he was sure. She wanted to thank God. He was happy with her except for these times. Then he wanted to get away fast, before he had time to think. "Be seeing you, Mary-Sue. Maybe next week—the week after." She nodded, smiled softly. He did not have to look back to know that her head was bowed. The idea that she might be praying for *him* caused his brow to furrow. Dixie listened silently while Tom, rather shamefacedly, told her where he had spent the day and what he had done. When he finished talking and dared look at her to see if her brown eyes harbored amused contempt, he was somewhat startled to discover they reflected not even so much as surprise. "You look as if you knew—" he accused, forever piqued by this strange and fathomless thing known as the mind of woman. She nodded slowly, fingering the rim of her coffee cup. "I guess I did," she admitted dully. "I guess I knew last night—" Tom flushed. *Last night!* "Look Dixie—" he tried to explain, "you know me pretty good. You know I say

things and *do* things, not really meaning to hurt anybody. I'm kind of like that bull in the china shop, you know? If I said something, honey, or—*did* something—" Her hand covered his on top of the table. She shook her head negatively. "I was tired—maybe a little touchy. I didn't have anything to get mad about, Tom. I just forgot for a minute that if a girl wants to be friends with a leopard, then she's got to accept him the way he is and not go around wishing his spots were in different places." Tom scowled. As always, when she got philosophical this way, he was a trifle befuddled. He did, however, have the instinct to recognize that they were getting into that business of being *personal* again, and he immediately took it upon himself to change the topic. "I want you to see the church. Oh, not right away!" he added quickly. "It's still a mess now. But maybe this spring—when we get things fixed up—you know." She eyed him silently for a minute, then asked softly, "We? That means—you and the girl?" Tom turned an uncomfortably warm red. "Well, it's her church," he explained slowly. "I mean, I *think* of it that way. And I have all this spare time and not much to do with it—you know. She's a nice little kid, really. You'd like her. Her name's Mary-Sue—" He grinned suddenly. "Kind of a sassy little thing with her old man, but I guess she has to be or she'd lose her identity. You know how some guys are. He's bitter as gall about his past—" "Aren't we all?" she cut in evenly, not looking directly at him. He had never thought of it in quite that way. Perhaps they were—all except Mary-Sue. But at least they didn't go around trying to thwart everybody else and enforce their misery upon others the way Spencer Nichols did. Glancing up at Dixie, he knew her implication was that they were all bitter, but he took it upon himself to help Mary-Sue, who was *not* bitter, and leave the others to fend for themselves. No matter what he said or did, it seemed that each girl took his word or action to mean that he was somehow *personally* involved in this thing. Because he ate at a certain restaurant, Mary-Sue thought he had romantic inclinations toward Dixie. Because he worked at the church, Dixie thought approximately the same thing of Mary-Sue. He himself knew that he was not so inclined toward either. He was a man with time on his hands, nothing more. Yet, to explain to either that it was a simple, light friendship he bore the other was somehow an act of treason. He felt slightly like a man on a tiger. He could not steer, and he did not know how to get off! The only remaining solution, then, was to keep silent and ride it down, knowing the truth within himself.

This he did with some success during the months which followed, preambled summer. His route to and from the city was a veritable pathway between two worlds. Each girl seemed to possess what the other did not, and what each possessed he liked very much. Indeed, thinking of it in that manner, he was relieved and pleased that his emotions were bounded by friendship and nothing more. Little by little the church came alive and blossomed like the tender leaflets of spring. Mary-Sue finished the curtain for the baptistery, conjured up enough additional material to make colorful, if skimpy, drapes for the windows, all of which Tom had puttied, painted, and replaced if necessary. The floors and pews were scrubbed white, sanded by hand, restained and varnished. Cracks were filled, plaster patched, the leak in the roof repaired. The inside was painted ivory with green trim, and when the weather warmed, Tom undertook to tackle the outside. As they worked, they talked. Sometimes teasingly, laughingly. Oftentimes seriously, sadly. Through Mary-Sue's impetuous vigor, dauntless spirit and boundless faith, Tom grew to recognize the God which had been his mother's, and why it was impossible for either of them to exist without Him. When her own work was temporarily caught up, she would curl at the foot of Tom's ladder and talk to him as he worked, swinging the brush to and fro against the thirsty siding. "The fields are all ploughed now," she said quietly on one such day. "My father never admitted it to me, but *I saw him*—" Tom hesitated a second and glanced down at the top of her head, uncovered now and with the dark hair shining in the sunlight. As usual with these girls in his life, he did not have the faintest notion of what she was getting at. By now he did not hesitate to tell her so. She squinted up at him and grinned playfully. "We were working *inside* most of the time while he was ploughing," she explained with the implication that just *any* dolt should be able to understand and follow her logic. "He never admitted it to me, and I never dared *question*, for fear of discouraging him, but I *saw him stop in the fields and stand idle many minutes looking in this direction*—" Tom's brow raised and he looked again at the cap of shining hair. "Oh? That supposed to mean something?" She gave him a look of exasperation, and then was immediately somber. "He was *thinking of my mother*—" He grunted. "You psychic?" She shook her head without attempting to meet his tease. "Not psychic, Tom. I just *know*. It was in his eyes *later*. He was remembering how it used to be, how my mother used to fuss about the church. It brings her closer to him, Tom, seeing the church fixed up like this, seeing people move in and about it. Besides, he *hasn't barked so about it lately*—" (Continued on page 24)

Sunday School Lessons

A TEACHING GUIDE

Date: March 15, 1959

Theme: **JESUS UNDERGOES TRIAL**

Scripture: Mark 15:1-15

THE CENTRAL THOUGHT: In the trial of Jesus, the injustice of man is seen in contrast to the justice of God.

INTRODUCTION: To get the complete account of the trial, read and study the events of the Passion Week in all four gospels: Matthew 27:1-26; Mark 15:1-15; Luke 23:1-25; John 18:28-19:16.

Governments are often weak in dispensing justice, partly because man by his nature is imperfect. No government has laws which are flawless in dividing the right from the wrong. That is only possible at the judgment bar of God. But the corruption of justice by a government was never so glaringly evident as in the mistrial of Jesus Christ. Never was a man so entirely innocent, and never was a more unjust punishment administered.

However, a corrupt government is easier to forgive than a corrupt religion. Illegal procedure in halls of state is certainly not to be condoned, but immorality and hypocrisy in the House of the Lord is far worse. It is the greatest travesty on the holiness of God.

I. JESUS AND HIS RELIGIOUS JUDGES. Mark 15:1.

It seems almost impossible to believe that the representatives of God, those who are expected to have the greatest measure of love, mercy and justice, should deliberately have planned the execution of the Son of God. They were plotting to make the murder of Jesus Christ legal. But in spite of the fact that the chief priests and elders adhered strictly to the letter of the law, their whole procedure was illegal up to and including the hiring of false witnesses. A civil court, even though often corrupt, gives the accused a better opportunity to defend himself than the members of the Sanhedrin gave to Jesus. The law could not even make them decent and honest, much less could it give them salvation.

II. JESUS BEFORE HIS SECULAR JUDGE. Mark 15:2-13.

Not only were the Jewish leaders guilty of injustice in their own court, but they even influenced Pilate to commit malfeasance in the civil court. He was forced to go against his own better judgment and understanding. There was little doubt that he believed Jesus to be innocent. He was aware of the envious nature of the chief priests, but he was too weak in character to proclaim his own conviction. Temporarily he secured his own safety by assenting to the will of the people. Who

knows what would have happened if he had taken a stand for Christ! He could have gained eternal security.

III. JESUS AND HIS PUBLIC JUDGES. Mark 15:14-15.

Too easily and self-righteously we blame the woes and injustices of the world on our leaders. Nevertheless, a great deal of responsibility rests upon us because we permit these people to occupy positions of authority. We are too ready to go along with public opinion rather than voice our own personal too easily swayed by our emotions and opinion. It was just as easy for the populace to shout, "Crucify him" as it was to shout, "Hosannah to the Son of David." By our inaction as well as by our action we crucify the Son of God. "Were you there when they crucified my Lord?" The meaning of that old Negro spiritual is quite clear—if you were there you shared in the blame.

A TEACHING GUIDE

Date: March 22, 1959

Theme: **JESUS ON THE CROSS**

Scripture: Luke 23:33-46

THE CENTRAL THOUGHT: Christ on the cross is a horrible thought. But it is also an act of God's greatest love for sinful man.

INTRODUCTION: A Hindu would not accept Christianity because, as he put it, "There is too much suffering in your religion to make it attractive." Yet that is exactly what makes it so attractive: "And I, when I be lifted up from the earth, will draw all men unto me" (John 12:32). Imagine the world being drawn to a man hanging on a cross—alone, weak, defenseless, dying! Yet that is the price Jesus Christ had to pay for our sin. But because he went to the uttermost in giving his life for us, "he is able also to save them to the uttermost that come unto God by him" (Hebrews 7:25). It is both the lowest and the highest point in the history of the world. It is the Death Valley of man's sinful nature and the Mount Everest of God's forgiving love. We could not drag God down to our low human nature, so God drew us up to partake of his divine nature. It is certainly a cruel cross, but, thanks be to God, it is also a saving cross!

S. S. LESSON EDITOR

The editor of this page, "Sunday School Lessons," is Rev. Bruno Schreiber, who lives at the address: 1026 S. Harvey, Oak Park, Illinois.

Enumerate and elaborate on all the events which took place on Calvary. Notice the contrasting types of human nature and God's divine nature as revealed in his Son, Jesus Christ.

I. THE CROSSES ON CALVARY. Luke 23:33.

Two paid the death penalty for their crimes. Christ paid the penalty for our sins. He was among sinners in life as well as in death. The cross is a symbol of the utmost in sin. There Christ died for our sin at its deepest and deadliest.

2. THE FORGIVENESS ON CALVARY. Luke 23:34a.

It is not an easy forgiveness nor a cheap forgiveness. It does not come from the comfort of an easy chair, but from the agony of a cross.

3. THE GAMBLERS ON CALVARY. Luke 23:34b.

How far away and detached the minds of these people were! Even in the presence of divine forgiveness they were interested only in gaining a few more material things.

4. THE MOCKERS ON CALVARY. Luke 23:35-38.

A sinful gambler is bad enough, but a religious mocker in the presence of such suffering is less than human.

5. THE KING ON CALVARY. Luke 23:39-43.

This was, no doubt, written in contempt but it is now proclaimed in triumph. All the kings are gone and all but forgotten, but Christ is King, indeed.

6. THE CONVERT ON CALVARY. Luke 23:39-43.

Christ's suffering did not prevent him from making a "death-bed" conversion. Eternal life is far more important than temporary death.

7. THE DARKNESS ON CALVARY. Luke 23:44-45.

The darkness without was certainly symbolic of the darkness of sin within men's hearts.

8. THE DEATH ON CALVARY. Luke 23:46.

He who raised others from the dead went through the portal of death in order to bring life and light and love to us.

9. THE TESTIMONY ON CALVARY. Luke 23:47.

Even a pagan Roman centurion had enough insight to see in Jesus Christ the Son of God (Mark 15:39).

10. THE REMORSE ON CALVARY. Luke 23:48.

This was not a true repentance, for they smote only their breasts but had no change of heart.

11. THE BEHOLDERS ON CALVARY. Luke 23:49.

Those who were closest to Jesus could not bear to see him suffer.

12. THE MORTICIAN ON CALVARY. Luke 23:50-53.

Joseph took Jesus down. It would have been better if he had permitted Jesus to take him up.

Our Denomination in ACTION

Pacific Conference

Choir's Ministry, Victoria Ave. Church, Chilliwack, B. C.

The Senior Choir of the Victoria Ave. Baptist Church in Chilliwack, B. C., rendered a Christmas cantata, "Good Tidings," which was a blessing to the participants as well as to the hearers. Some time previously the choir had begun an organ fund, and on special occasions this has been increased.

We have a bi-lingual problem here in our church, but with kindred brotherly love we strive for the same ultimate goal. Our Sunday School, C.B.Y., Ladies' Missionary Society, Senior Choir, Junior Choir and Sunday Worship Services are regularly attended. Our pastor, Mr. B. Tutschek, a former student of C. T. I., has been serving us since July 1958.

On Sunday, Oct. 5, we were happy to extend the hand of fellowship to six new members, three of these by baptism.

Mrs. Mabel H. Neher, Reporter

Ground Breaking Service, Portland Ave. Church, Tacoma

On Sunday afternoon Dec. 28, 1958 members and friends of the Portland Ave. Baptist Church, Tacoma, Wash., gathered to break ground for the erection of a new church edifice, the cost of which will be \$25,000.

Taking part in the ground breaking ceremony were Mr. Duane Nelson, former student pastor who gave the invocation, followed by the group singing "Great Is Thy Faithfulness." Remarks were given by our pastor, Rev. Henry Smuland. The address was delivered by Rev. Emanuel Bibelheimer who is a former pastor of the church. Greetings from Tacoma's Calvary Baptist Church were brought by Rev. Robert Hess. Mr. Otto Stolz spoke on behalf of the building committee. Taking part in the turning of the first spadeful of soil were Mr. Marvin McIntosh, Sr., and our pastor. Dedication prayer was offered by Mr. Fred Klapstein. Our Building Committee members are Mr. Otto Stolz, Mr. Marvin McIntosh, Sr., and Mr. Fred Klapstein.

On New Year's Eve our church held its first Watchnight Service. The first hour was spent with group singing and special numbers and the showing of a fine Christian film. This was followed by the fellowship hour. We closed the old year with prayer and communion service. We are very thankful for the wonderful way that the Lord has blessed us and led us in the past as a church and for the many answered prayers.

Mrs. Melvin Kageler, Reporter

50th Wedding Anniversary, Mr. and Mrs. John Krueg

Mr. and Mrs. John Krueg of Lodi, Calif., were honored on Sunday after-

March 5, 1959



VICTORIA AVE., CHURCH CHOIR, CHILLIWACK, B. C.

Front row (center), left to right: Mr. H. Blessin, director; Miss A. Rinas, accompanist; and Mr. B. Tutschek, pastor.

noon, Jan. 4, at a golden wedding observance at the First Baptist Church. A ham and turkey dinner was served by members of the family to approximately 300 guests. Preceding the dinner, Rev. G. G. Rauser gave the invocation. Dennis Krueg, a nephew, was master of ceremonies for the program consisting of numbers by a male quartet, duet by a niece and grand-niece of the couple, a solo by another niece, a reading by one of the grand-daughters, besides short talks by friends of the couple.

Mr. and Mrs. Krueg were married in Artas, S. Dak., on Jan. 6, 1909, and were members of the Baptist church there. During their lifetime, they have been residents of Elgin, Bismarck, and Linton, N. Dak., where they served



Mr. and Mrs. John Krueg of the First Baptist Church, Lodi, Calif., at their golden wedding anniversary

in the various churches. In 1935 they moved to Lodi and have been members of the First Church since that time. Three sons and five daughters were born to the Kruegs, all of whom reside in northern California: Mrs. Esther Bryant, San Leandro; Albert H. Krueg, Lodi; Mrs. Alma Zimmerman, Lodi; Mrs. Elsie Bader, Sacramento; Mrs. Emma Rabusin, Lodi; Mrs. Florence Hugh, Lodi; Ellery G. Krueg, Fort Ord; and Donald Krueg, Lodi.

Mrs. Leonard Fischer, Reporter

Woman's Society Program, First Church, Lodi, Calif.

The Ladies' Missionary Society of the First Baptist Church, Lodi, Calif., observed its annual program on Sunday evening, Jan. 18th, with Mrs. Bertha Schopp, president, in charge. The program consisted of reports by the secretary and treasurer, giving us some of the highlights of the activities of the women, and the manner in which the money which was contributed was spent. The women have been able to contribute monies to various mission projects, the Church Extension program, and the church building fund. Mrs. J. J. Rauser and Mrs. June Goehring presented a Felt-O-Scene story song entitled "Alone," and Mrs. Wanda Lippert and Misses Ann Jensen and Anita Porter sang, "Have I Given My Best For Jesus?"

Our speakers for the evening were Mr. and Mrs. Herb (Marcella Delk) Jones, who are now on furlough from their missionary duties with the Sudan Interior Mission field in Nigeria, West Africa, where they have been working with the publication of the "African Challenge," and also teaching at Titcombe College, about 300 miles from Lagos, Nigeria. Marcella is one of our girls, having grown up in the First Church, and having married a wonderful Christian young man from Oakland, California.

Mrs. Leonard Fischer, Reporter



Mr. and Mrs. Albert Pletz of Lodi, Calif., members of the First Baptist Church, recently celebrated their 61st wedding anniversary.

61st Wedding Anniversary, Mr. and Mrs. Albert Pletz

Mr. and Mrs. Albert Pletz of Lodi, Calif., celebrated their 61st wedding anniversary at a dinner given in the home of their daughter, and son-in-law, Mr. and Mrs. George (Ella) Schmiedt. Mr. and Mrs. Pletz were married in Orleans, Nebraska, on Jan. 12, 1898, where they established their home in a one-room sod house, and where their first daughter was born who died in infancy. In 1900 they moved to Rochester, N. Y., where Mr. Pletz attended the Seminary for two years. After the birth of their second daughter, Elsie Burgstahler, they moved toward the West and for 11 years pioneered in merchandising in Idaho. In 1919 they moved to Lodi, Calif., where merchandising and contracting was followed, and in 1933 they went to Anaheim, Calif., where agriculture and contracting was followed. Because of his contracting and building experience, Brother Pletz was always interested in the additions to church buildings and Sunday School units.

In 1956 they retired to live in Lodi where they now are faithful members of the First Baptist Church. Those attending the observance were Mr. and Mrs. Gus Burgstahler (Elsie) of Lodi; Mr. and Mrs. Paul Pletz of Anaheim, Calif.; Mr. and Mrs. George (Ella) Schmiedt, of Lodi; Rev. and Mrs. G. G. Rauser; Mr. and Mrs. J. J. Schmiedt, parents of the host, two granddaughters, and one great grandson.

Mrs. Leonard Fischer, Reporter

Dakota Conference

Visitation Evangelistic Program At West Fargo, N. Dak.

On Dec. 21st, the Christmas program entitled, "Christmas Wonders," was presented at the Grace Baptist Church, West Fargo, N. Dak., by 65 Sunday School scholars and the offering was sent to our Crystal Springs Youth Camp of the Dakotas. On New Year's Eve we enjoyed a film, "Missionary to Walker's Garage," at the church. This film stirred our hearts to have a greater vision for local missionary opportunities. A fellowship

hour followed the film, and we entered the New Year in a prayerful Watchnight Service.

A course on Visitation Evangelism is being taught weekly by Rev. Bernard Fritzke for a six weeks' period. Upon completion of the course, we as a church hope to start a carefully planned visitation program in our area. In line with the Baptist Jubilee Advance program we are now working towards a new goal of 170 in our Sunday School by March 1, 1959.

Mrs. Milton Hochhalter, Reporter

Prayer and Youth Week Observances, Beulah, N. Dak.

The choir of the Immanuel Baptist Church, Beulah, N. Dak., presented the musical program on Sunday evening, Dec. 22, entitled, "His Birth—a Path to Calvary." The Zap Sunday School presented its program, "Let Earth Receive," on Tuesday evening, Dec. 23, and the Beulah Sunday School presented its program, "The Message of the Bells," on Dec. 24. We observed the Universal Week of Prayer by having Cottage Prayer Meetings each evening.

A Soul Winners' Fellowship class for adults is now meeting at the same time as our CBY Fellowship on Sunday evenings. The Senior C. B. Y. took part in the morning and evening services on January 25 and February 1 as well as the Prayer Service as part of their observance of Youth Week. Also a group of college students from Minot State Teachers college had charge of the Sunday evening service, Feb. 1st. A time of fellowship following the service was planned by the young people.

Mrs. John B. Wood, Reporter

Improvements at Grace Church of Gackle, N. Dak.

Numerous improvements have been made at the Grace Baptist Church of Gackle, North Dakota, which will result in a more efficient service for the Lord. Two new furnaces were installed in the church to care for the heating needs of the church. They will provide for separate heating facilities for the upper and lower auditoriums of the church. The response of the people in meeting the financial obligation incurred in this has been very good.

Three much needed Sunday School

rooms have been built in the basement of the church which will make it possible for the Junior Department of the Sunday School to hold their opening sessions and their classes in the basement. The rooms were put in by the joint co-operation of the Sunday School and the Men's Fellowship. The Men's Fellowship took the responsibility of building the rooms. Numerous "Work Nights" were set aside with numbers of men working, sometimes as many as twelve and fifteen men working. The rooms are finished in knotty pine.

Bernard Edinger, Pastor

Southern Conference

Week of Prayer Services At Kyle, Texas

We of the Immanuel Baptist Church, Kyle, Texas, have just completed Universal Week of Prayer which proved to be a great success and blessing for all. In spite of a few evenings of bad weather, the attendance averaged around thirty each night. These meetings were held in the homes of our various members.

We were favored with special messages brought by our pastor, Rev. Herbert Mitchell, and three neighboring pastors, Rev. Bowie and Rev. Speer of Kyle and Rev. Herbert Billings of San Marcos, Texas. All of the messages centered around the Christian's duty and privilege of witnessing for Christ. After a period of prayer, we had refreshments and enjoyed Christian fellowship. We have seen once again that we must witness to the gift of God's love in Jesus Christ. By his grace we want to be faithful to that task!

Mrs. Adolph Hill, Clerk

Recent Festivities, Carroll Avenue Church, Dallas, Texas

The annual Christmas program of the Carroll Avenue Baptist Church, Dallas, Texas, was presented on Sunday evening, Dec. 21. Recitations and special music by our Beginner and Primary Departments, as well as a play, "The Blind Beggar on the Bethlehem Road," were presented. Following the program a time of fellowship was enjoyed by the young people at the parsonage.

Our church has recently printed a church newspaper, edited by Esther Benton. The first issue was printed in December and was enjoyed by all.

Esther Benton, Reporter

Ordination of Rev. Herbert Mitchell, Kyle, Texas

On recommendation of the ordination council which met at the Immanuel Baptist Church, Kyle, Texas, on Nov. 7, 1958, Brother Herbert Mitchell was set apart for the Gospel Ministry. He is a graduate of our seminary in Sioux Falls, S. Dak. He gave a fine report of himself, over which the council was well pleased. The guest ministers present were Rev. J. C. Gunst, Forest Park, Ill.; Rev. L. B. Hinz from Central Baptist, Waco; Rev. Gerold Neugebauer, Dallas; and Rev. D. Bowie, First Baptist, Kyle, Texas.

Each of the ministers took part in the evening service. Rev. D. Bowie

gave the invocation and read the Scripture. Rev. J. C. Gunst brought an inspiring message from II Tim. 4:1-8, challenging the candidate and the church. Rev. L. B. Hinz gave the charge to the candidate and the right hand of fellowship. A solo was sung by Donald Schmeltekopf, a member of the Immanuel Church. Rev. Gerold Neugebauer gave the charge to the church. God's blessing was upon the ordination service and our prayer is that it will continue to be upon the Rev. Herbert Mitchell.

Gerold Neugebauer, Reporter

Youth Conference At Central Baptist, Waco, Texas

For the past two years we have been blessed under the spiritual guidance of our pastor, Rev. L. B. Hinz. During these two years 53 persons have been added to the church.

December was a busy month. On the 14th the CBYF presented a play, "The Shining Star," directed by Maxine Hinz; the Men's Bible Class and the Lydia Heusi Class honored Mr. and Mrs. Hugo Will on their 50th wedding anniversary; the Sunday School Christmas program, presented on the 21st, included a playlet by the elementary department entitled "What Christmas Means."

On Dec. 30th and 31st our church was host to the Youth Conference. The theme was Christian Growth and Church Loyalty. Speakers for the conference were Dr. George C. Humphrey, Baylor University; Mr. Bob Ed Shottwell, Emmanuel Baptist Church, Waco; Rev. Douglas Gallagher, Dallas; and Rev. L. B. Hinz, Waco, Texas. Young people from Dallas, Kyle, Gatesville and Waco, Texas, and Mowata, La., were present. On Wednesday night the conference was concluded with a banquet.

On Jan. 26th the Brotherhood had a chili supper. Our guest speaker was Judge Clarence Ferguson, District Judge of Limestone County. Evangelistic meetings are planned for Feb. 15-22 with Dr. W. H. Barsh, Houston, Texas bringing the messages.

Mrs. Herbert Schneider, Reporter

Eastern Conference

Festive Services at Bethel Church, Buffalo, N. Y.

Members of Bethel Baptist Church, Buffalo, N. Y., have many reasons for being joyous at the beginning of this new year. Work on the new church building in the Town of Amherst (a suburb of Buffalo) is progressing favorably, with the completion date tentatively set for late spring. Meanwhile, a suitable building has been secured in the new area and, on Oct. 5, the Sunday School began a new work there. Under the direction of Mr. Charles Weber, superintendent, a fine Christmas program was presented in the new Sunday School on Dec. 19.

A full schedule is still maintained at the 64 year old site on Johnson Street. In November, Bethel Laymen presented a unique and rewarding Thanksgiving Service in the interest of Bethel's Building Fund. Services during the month of December brought rich blessing, with expository Christmas messages each Sunday morning

by Rev. Albert Fadenrecht. The evening services were given to colored slide picture of "The Nativity"; a Young People's Vesper Service, with Rev. Walter Damrau as guest speaker; the annual Sunday School program, with "The Message of the Bells" as the theme; and, of special interest, the Family Christmas Service, during Christmas week.

Mrs. Virginia Fadenrecht, Reporter

Northern Conference

Watchnight Service, Grace Church, Golden Prairie, Sask.

Although we of the Grace Baptist Church, Golden Prairie, Sask., do not have a minister at the present time, the Lord was especially good to us at the Watchnight Service held on Dec. 31. We had the privilege of having two guest speakers with us: Mr. Leonard Maier of Edmonton, Alberta, who spoke briefly to us, and Mr. Bill Ruggels from our neighboring church at Harsham, Sask., who brought a soul stirring message.

Before this, the Woman's Missionary Society rendered its annual program with musical numbers and the dialogue, "The Desert Shall Bloom." The service closed at midnight in prayer as we thanked God that he had been our Guide through another year and as we prayed for him to continue to bless us in 1959.

With this new year we have elected new leaders for our Woman's Missionary Union: Martha Unrath, president; Leola Fritzke, vice-president; and Barbara Unrath, treasurer. We are marching forward in faith in order to accomplish that which the Lord requires of us as women in the New Year.

Teana Kramer, Reporter

Golden Wedding Anniversary, Baptist Church, Edenwold, Sask.

A golden wedding is a treasured event. On Jan. 11 the Edenwold Baptist Church, Edenwold, Sask., gave recognition to one of its honored cou-



Mr. and Mrs. Christian Rumpel of Edenwold, Sask., at their golden wedding anniversary celebration.

ples, Mr. and Mrs. Christian Rumpel, who have completed fifty years together.

Rev. R. Neumann conducted a brief anniversary ceremony. A variety program followed with a number of friends and members of the church taking part. Mr. and Mrs. Rumpel have spent all their precious years in the district and have been faithful in their many duties in the church. Mr. Dave Kramer, deacon, spoke in behalf of the church. Mrs. Eda Lindenbach spoke for the Ladies' Mission Society. Mr. Edwin Rumpel, eldest son, spoke for the family. A 400 hour clock and a bronze engraved vase were gifts from the church. They received other gifts and flowers as well as congratulations from Prime Minister John Diefenbacher, Ottawa; Premier Douglas, Regina, Sask.; and M. P. Alvin Hamilton, Ottawa.

At the reception Mr. Victor Cicansky gave the toast. Mrs. Carl Hollerbaum, the oldest daughter, cut the wedding cake. Mrs. R. Neumann was in charge of the guest book, and 130 guests paid tribute to the happy couple.

Mrs. Frank Brucker, Reporter

Northwestern Conference

Inspirational Events at Baptist Church, Aplington, Iowa

Christmas activities at the Baptist Church, Aplington, Iowa, began Dec. 14 when the cantata, "Gifts for the King," was presented by the Junior, Intermediate and Senior Choirs. The following Sunday evening the Junior and Intermediate Sunday School groups gave their program entitled, "The Message of the Bells." The presentation was divided into four parts: "Message of Love," "Message of Peace," "Message of Joy" and "Message of Salvation." Soloists included Joyce Kramer, Robert Neymeyer, Gene Lindaman and Judy Willeke. Charles Lindaman served as narrator.

The Benevolent Society held a tea for all ladies of the church on Dec. 17. Mrs. Donald Patet was pleasantly surprised when the group honored her with a Christmas gift shower. She received many lovely gifts and was indeed grateful for the courtesy extended her. The program of the Beginner and Primary departments was held Christmas Eve followed by the distribution of sacks.

Dr. Faris Whitesell of Chicago, Ill., was our guest October 12-19 for a week of Bible study. His inspiring messages were centered on prophets of the Old Testament. A number of people made decisions with prospects of several others accepting the Lord as their Savior.

Mrs. Paul Voogd, Reporter

Youth Programs and Special Meetings, Steamboat Rock, Ia.

The Senior Young People of the First Baptist Church of Steamboat Rock, Ia., under the leadership of Mr. and Mrs. James Green sponsored a "This Is Your Life" program for our pastor, Rev. Kurt Marquardt. Relatives and friends sent letters showing the blessing of his ministry upon their lives. Pictures were also shown de-

VOICE OF MY BELOVED

(Continued from page 17)

Tom came down the ladder to refill his paint can. He eyed her for a minute. "You sure you aren't just believing these things because you want to?"

She shook her head positively. "I've lived with God long enough to know when He's at work. I know something else, too, Tom—"

She remained seated, but her head tipped back, cascading her long hair nearly to the ground, and her eyes met his directly and tenderly.

He had an uncomfortable feeling that he should move away—quickly. Somehow, he could not.

"Oh?" he heard some idiot ask. And when he recognized the gruff bark as his own, he was filled with impatience.

"Before my father plants the seed in the ground, Tom, he first prepares it, softens it, so the tiny seed will have a chance at life. I feel that what's happening to my father is somewhat the same, Tom. He's *softening, preparing—*"

Her eyes filled with tears, and impatient though he was, Tom did not have the heart to move away, to cut the conversation short. He stood silently, a tall man with an empty paint can in his hands, and looked down at her, a small, beautiful girl crouched on the earth, literally at his feet.

"My father prepared the fields, Tom, but you are *preparing my father—*"

His breath drew in and he turned away fast. "Don't talk nonsense, Mary-Sue!"

Like a young animal, she was on her feet immediately and touching his arm.

"Oh, not *altogether!*" she said quickly. "I don't mean *that!* Surely my mother helped, I tried to help, both of us prayed and worked, but—somehow—I know it was *you* who lent the key to this sudden *visible change—*"

"Don't get me involved in this stuff, Mary-Sue! You know by now how I feel about it!"

Her fingers tightened a trifle, and she shook her head with determination. "If you are involved, Tom, I involved you only indirectly. I prayed for my father, but God involved you!"

"Mary-Sue, you're just putting *motives* into a whole lot of *coincidences!* There just *happened* to be a storm, I just *happened* to stop here, *happened* to see the light—"

She nodded knowingly. "*Happened* to have nothing else to do," she mimicked gently, "*happened* to come back again and again, *happened* to go to all this time and expense—"

"I've got to get some more paint, Mary-Sue. We're wasting time."

She ignored him beautifully. "My father was never a Christian, Tom—" She hesitated, caught that lower lip between her teeth. "God might have a *dual purpose—*"

This infuriated him. He jerked away rudely and fairly stalked to the big pail to refill his gallon paint can. When he returned, she sat innocently

at the foot of his ladder again, neither looked up nor commented.

They remained solemn and silent for several minutes while Tom wore his anger thin slapping paint on the side of the church.

Then she needed softly, "You ever read Solomon, Tom?"

"I've read every inch of the Bible and you know it!" he snapped.

"Where Solomon likens Christ's love for the Church to a bride's for her Lord—"

"You don't have to explain it to me!"

He did not look at her, but he had the feeling she was harboring the shadow of a smile, and anger filtered through him again.

"In the second chapter, Tom, the bride longs for comfort, hears the voice of her beloved. He comes leaping upon the mountains, skipping upon the hills, and then . . . *behold, he standeth behind our wall, he looketh forth at the windows, shewing himself through the lattice . . .*"

He dunked the brush into the paint with such energy as to cause it to swell to the metal stripping at the handle, and compressed his mouth. "*So?*"

He felt her eyes once again, but did not meet them.

"You mean, Tom, that in all these months it never occurred to you that God might be showing Himself to *you* through the lattice—or, as it happens *through this church?* Just as the bride hears the voice of *her* beloved, so might *you* be hearing the voice of *yours*, beckoning you here—"

He realized she needed Christ. He admired and respected her for admitting it and living her Christianity despite such odds. He realized his mother had needed Christ, too. So did many people. That was their business and he would never contest or argue any man's faith. At the same time, he

was an individual with an individual set of needs. If she could not succumb to the acceptance of this fact after all this time, then there was no point in discussing it with her.

"Get me that cloth over there, will you? I've got to wipe the handle of this brush."

She arose and shot him a shrewd look. Then she went obediently for the cloth, handed it to him and stared up into his face, arms akimbo, hands on her waist. Tom sent her a mischievous grin accompanied by a teasing wink and placidly cleaned his paint brush. She did not flinch, but stood there firmly, feet planted wide apart for battle.

"All right, Tom Larkin," she said gently, "be a stubborn ox. But just you remember that the fields are ploughed, my friend, and *we can just wait and see what the planting will bring!*"

Because of an onslaught of spring hauling, he was unable to return to the church for nearly two weeks after that fiery little conversation with Mary-Sue, and when he did, he asked Dixie to go with him.

"You sure this is what you want, Tom? For *me* to go to your church?" she asked somberly.

"Of course. I asked you a long time ago, didn't I?"

Her pace slowed and she made a study of the sidewalk. "I know you did, Tom, *only—*"

He turned and scowled at her. "Only *what?* I didn't want you to see the place till it was cleaned up a little. It still needs lots more work, but at least it's *clean*. I thought maybe next Sunday afternoon—just for the drive—you know."

"I'm not sure I *do* know. I mean, *Mary-Sue* and all—"

(To be continued)

CBY Fellowship Materials

Operation TFC Packet (Follow-up Manual included) -	25c
Follow-up Manual -----	Free
Beginning With Christ (B Rations) -----	10c
Going On With Christ (I. R. Pack) -----	10c
Introductory Bible Study -----	20c
Now That I Believe -----	35c

Youth Compass (Stimulating program material) Subscription price	\$1.00
CBY Guide for Leaders (Organization, suggestions)	\$1.00
Young Adult Handbook -----	50c
Junior Mission Material (Mission stories) -----	Free

Order materials from the

Commissioned Baptist Youth Fellowship

7308 Madison Street, Forest Park, Illinois